

A BRIEFE
EXAMINATION,
OF
A CERTAINE PEREMPTORIE
MENACING AND DISLEAL PETITION
PRESENTED, AS IS PRETENDED, TO THE
Kings most excellent Maiestie,

By certaine Laye Papistes, calling them-
selues, *The Lay Catholikes of England*, and now lately
Printed, and diuulged by a busie companion,
called JOHN LECY.

Epist. Iude, verse 16.

*These are murmurers, complainers, walking after their owne
lusts, whose mouthes speak proude things, hauing mens per-
sons in admiration, because of aduantage.*



AT LONDON,
Printed for William Cotton, and are to be sold at his Shoppe,
adioyning to Ludgate. 1606.

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TO THE RIGHT REVEREND FATHER
IN GOD, TOBIE, BY GODS GRACE

Bishop of Duresme, his speciall good Lord.

(*)



THE last Session of the Parliament, my good Lorde, I answered a certain petition then diuulged and printed by the Masters and teachers of Popish religion: and this, I had well hoped, would haue satisfied their disciples and folowers, seeing their learned leaders so

silent and vnable to replie. But I perceiue that the common saying now prooueth true, *That many scholars ^a passe their Masters.* For if they had not excelled their teachers in immodesty, they woulde not haue rubbed ouer that rustie stuffe, which their betters are ashamed to bring againe vpon the stage: and if they had not passed them in boldnesse and importunitie, they would haue forborne to importune his Maiestie and the state further, in matters formerlie, for such graue and important considerations, most worthilie reiected. And yet I speake not this, to the intent to clear their masters. For beside that this seemeth a de-

*a Cicer.
Epist. famil
lib. 9. ad
varionem.*

The Epistle Dedicatorie.

uise of their Masters the Massepriestes and Iebusites, that make others to sollicite their forelorne cause, *Chrysostom homil. 43. op. imperf. in Math. telleth vs, that the impiety of the schollers is to be imputed to the masters.*

The argument of both petitions is one in effecte, and therefore much more needeth not to be said now then that which is formerly answered to the Massepriests. Yet because all haue not seene the former petition and answer, nor vnderstood their gunpowder, and rebellious practises, and these Lay, or rather lame Romane Catholikes, seeme to stand more vpon their loyaltie, then the other; I thought it not amisse, after this late discouery of their most horrible treasons, particularly to examine this discourse also, and with marginall Glosses to poynt to the fooleries of their text, which notwithstanding I would not haue all simple papists take, as spoken to theselues. for my meaning was to touch only these Petitioners, and such as subscribe this factious Petition.

Much adoe we haue about toleration of popish religion, but we may say, as *Saluianus lib. 7. de prouidentia* said sometime in another case: *utinam hoc remedium malorum, & non diuturna toleratio.* I would this toleration, which they desire, were a remedie of their pretended euills, and not rather a long continued toleration of mischiefes, and that both in the Church and state. For why, I beseech you, may we not so say, seeing nothing can be granted, that is either more derogatorie to Gods honor, or more preiudiciall to the Kings maiesty and state, as hath in part appeared by this late attempt, and as God willing it shall at large, with moste
inuincible

The Epistle Dedicatorie.

inuincible arguments, be demonstrated?

This my discourse, most reuerend Father, I present to your Honor, as a pledg of my loue, and an acknowledgment of your Lordships fauours towards me: and the rather, that both your Lordship and al true Christians truelie zealous for the cause of true pietie, and studious of the safety of their countrie, may thereby vnderstand, how much it importeth them all to concur in repressing such notorious insolency, & factious courses. These men, they are like the heretiks, of whom *Irenaeus lib. 5. aduers: haeres.* speaketh, *which being blind in matters of truth, did contradict their own saluation. Cacuti- entes circa veritatem,* saith he, *sua contradicunt saluti.* But pious governours will neither neglect the safety of religion & the state, nor of these contētious gainesayers of truth, if they doo not wilfully shut their eares to the truth, and their eies to the light, and carelessly neglecte the restraint of the vnderminers both of the Parliament house, and whole State. Wherefore referring these matters next to Gods providēce, to the zealous care of our superiors, I commend this worke and my selfe to your Lordship, and your Lordships prosperous estate, to the fauour of the almighty. London, this first of Ianuarie, Anno. 1605.

Your Lordshippes,
in all pious affection,

MATTHE SVTCLIFFE.



To the Christian Reader.



DO E not beleene, gentle reader, that many lay papists will subscribe this petition, albeit pretended to bee framed and exhibited by all of them to the King. It were a matter too sauncy, for wise, and ciuill men to challenge the king of breach of promise, as they do pag. 8: and too presumptuous to rayle on religion publickely professed, and the professors thereof, to the Kings face, as they do in diuers places. Neither do I think, that all are so foolish, as to make themselves pledges and hostages for their Masse-priests, suffering such slippery companions to domineer in their houses, to confer with their wiues & daughters, to wast their estate, while they haue no Counterbond from them, either for the others good behaniour, or theire owne securitie. This I am well assured, that whatsoeuer is pretended, this petition neuer came Originally from the heades of lay papistes. For neyther may such men withoute licence, reade Caluines Institutions, nor Luthers booke, nor o-ther discourses written by men of our side: nor may they take vpon them to discourse of Religion, as the Authors of this petition doe.

I wold therefore pray the simpler sort of plain meaning Papists, not to take whatsoeuer is sharply spoken against the Masse Priests masked vnder the name of lay papists, and the sole deniers of this petition,

To the Reader.

petition, and their abherents, the Authors of many treasons and mischiefs, as spoken or meant against themselves, and all seduced simple soules. And against such as so violently run a course against truth, and seek to blow up the King and State: I doubt not, but all indifferent men will esteeme my speech moderate, and this kinde of dealing most fitting and couenient. What? shall uncircumcized Philistines raile at the people of God, and seeke our destruction; and shall not true Christians be permitted liberty to repress their insolency, to countermine their undermining treasons, and freely to defend the truth?

When themselves do publish their petitions, they may not refuse to haue them publickly examined; and no reason haue they to complaine of wrong, seeing themselves thus handled; when notwithstanding their wicked intentions, they put forth their Apologies, requests, and discourses into other mens handes, as if they were most loyall and honest men.

Hitherto they haue abused the worlde with a false pretence of antiquitie, and falsely challenged to themselves the name and title of Catholiques. They doe also before such, as are ignorant of matters of state, stand upon termes of loyalty, and love of their Prince and country. But now that we are so farre urged, we shall Godwilling, make it appeare, that their Popish deuises are nothing but a pack of nouelties latelie brought into the Romish church; & that their Religion is full of heresies, impieties and blasphemies; and lastly that diuers of their practises are full of Sale peter, and most dangerous to the state: and that their importunate desires are repugnāt both to reasons of religion & state, and also to modest and ciuill carriage.

My sote request to thee shall be, that thou woldest be pleased to compare our answer with the lay papists petition, and to iudge according to proofes. We seeke for trueneth, we defend the Kings prerogatiue and state. Let no man therefore smite his cies against that light, by which we may see truth, nor bee carelesse in matters so nerely touching the safety of the King and state, neither let any papist be offended with vs, while we seeke his saluation. Non ideo vobis displicemus, saith Saint Augustine to certain Donatists, epist.

To the Reader.

204.*ad Donatum, quia reuocamus errātes, & quærimus perditos. and so wee say also to the simple, and abused papists, Let vs not displease you, because we seek to call you from your errors, and to gaine that which is lost, We doe not hate you, as our Countreymen, but we detest your errors, being humorously affected to forraigne superstition. In speaking also for common peace and safety we seek your peace. The petitioners say, they are resoluēd and present reason of their resolution. But nothing is more fantastical or foolish, then to resoluēd vpon false suppositions, and to build without firme foundation. neither is any thing more sottish then to seek sh at, which being granted, would turne to their dishonour and hurt, if not destruction.*

To confirme the weake, and to recall those which goe astray wee haue done our best endeauour: wee haue also defended the honor of religion, his maiestie, and the state, as became vs. The rest we referre to gods grace; beseeching him, so to enlighten all christian mens heartes with the knowledg of his eternall truth, that not onelie the professors of religion may stand firm against the glazing persuasions of seducing and seditious leuissites and Masse-Priests: but also such, as encline too much to error and superstition, and nowe seeme malcontented, maye be gathered into the true Church, and shew themselves true subjects, embracing truth and persenering therein to their liues end.



A
BRIEFE EXAMINA-
TION,
OF

*The Lay Papistes late petition, directed
to his royall Maiestie. Anno. 1604.*

Chapter 1.

*The resolution of the petition apologeticall of the Lay papists,
together with a somme of the answer made vnto it.*



Commonly we see by experience, that excuses going before accusations, doo argue a secret confession of the faultes of guiltie consciences. If nothing els did shew it; yet this, and diuers other petitions, and Apologies directed by diuers Massepriests, and Papists vnto his royall maiestie, who neither chargeth them, nor proceedeth againste them for those matters, which they goe about to couer and excuse, do prooue it sufficiently. For what reason haue they to make so many defenses and excuses, if they did not knowe in their consciences, that there are certaine matters, wherewith they deserue to bee charged? doo the defendants vse to make their answers before the accusers exhibit their bills, or articles?

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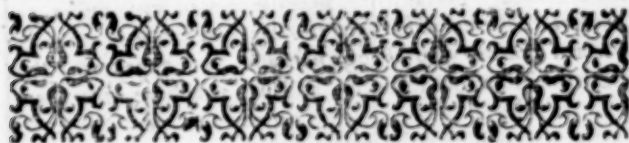
But suppose their consciences were cleare: yet their wordes do argue plainly, that neither for their faith towards god, nor for their fidelity to his maiestie, they stand vpright in the common reputation of their countymen. For if they did, what should they need to publish such Apologies, wherein they pretend to *give his Maiestie an accompt of their beleefe and religion, and a full and ample securitie and satisfaction of their fidelities and submission?* againe, if their cause were so cleere, why doo not Massepriests come forth, and shew themselves? and why should the lay Papists be so sparing in giuing the King his prerogative, and so lauish in ascribing his right to the Pope? Lastly what meant *Perce* and his companions, to attempt so bloodie an execution, and all papistes to pray for the good success of matters designed? To forbear to speake of the quality of their cause, which we shall haue more occasion to do hereafter, first we are to vnderstand, what their intension is, in this their Apologeticall Epistle, and next what forme they keepe in their proceedings. Their request is first, that penall lawes made heretofore against Massepriestes, recusantes, and their abettors, may be either reuersed or suspended. And next, that Popish religion and the teachers thereof, may be tolerated vpon certaine forme of submission. And lastly, that his maiesty wold be pleased to accompt Papists for his good subiects, and to suspect the rest. Matters all of verie hard digestion, and verie difficult to be proued, or granted.

Yet what dare they not attempt, to obtaine a toleration of their wicked abuses? first they threaten the King, Chapter 3: with an imination of their numbers, forces and intelligences bothe at home and abroad: not forgetting to bragge of their qualities and merites. Next they alleadge certaine reasons of their resolution in popishe religion. Thirdly, which to vs seemeth very admirable, considering their manifold rebellions and treasons against their princes & countries both in *England* and elsewhere, and the late horrible treason then in brewing, they stand vpon high termes of their loyall carriage and fidelity. Fourthly, albeit the same be without

out the cōpasse of their apologeticall petition, yet they run out into a long accusation of the professors of true religion, therein inuoluing his maiesty & the gouernors of the state, & as it were ridiculously making them to answer, that must be their iudges. *Lastly* they offer a form of submissiō, & pretend to giue vs sufficient security for the Kings life, & for the preservation of the state of which the first declareth their obedience to be very bare & onelie voluntarie, the second argueth their pride to bee insupportable, which vndertake to capitulate with the King, and thinke their worde and bonde sufficiente for the securitie of such a king and state. But wee must vnderstand, that nowe they were conceitiug their horrible treasons, and that they ment to burne their bonds, and the parties to whom they stood obliged. This is the substance of their pleading. For the better garnishing whereof they propose reasons, firste of their former silence, & next of the breach of their silence in this petitiō apologeticall: albeit we haue iust cause to wonder, how they can well speak of silence, when so many of their consorts, haue neuer ceased their babling and scribbling about this obiekt & how they dare pretend reasons of this petitiō, that is so deuoid of weight, reason, & wisdom. Beside these reasons *John Lecry* commeth in, with a prologue in commendation of the actors in this Pageant and certaine banished Masse-Prestes stād in the rereward with an epilogue to the Lords of his maiesties cōusel, accusing them of iniustice & hard dealing, which some confesse in part to bee true. for if they had been iustlye dealt with all; then had they been exequuted for their trecherous practises, and felonies, for which diuers of them stood by lawe condemned, and not sent away to rayle vpon such, as shewed mercie and fauoure to them. And this is the corps, the deuāt, derrier, & al the cōtēts of this lame petitiō apologeticall, framed, as is sayd, by lay Papists, or rather in their names by certein masse-Priests. For answer wherof, although no further answer needeth, then that, which alreadye hath bene made to their good matters, vrging the same things in diuers of their libels, discourses and petitions, wee purpose by Gods

grace to hold this course. *First* it shall be declared, that toleration of false religions is repugnant to rules of religion and holy scripture, and *next* that it is contrary to al Christian policie and reason. *Thirdly* that the Papistes themselves in places where they commaund, deny all toleration of other Religions then that which they professe themselves. *Fourthly* leaſte the Papists mighte excepte, that theſe allegations doe nothing concerne their cauſe, it ſhall be further proued, that poperie is a falſe, idolatrous, heretſcall, new, and blaſphemous religion, and not onelie enemy to kings and princes, but alſo greuous to all Chriſtians. *Finally*, leaſt any of theſe petitioners ſhoulde ſwell with pride and thinke, that with his greaſte eloquence he were able either to iuſtify the cauſe of popiſh Religion, or to make good his reaſons for toleration therof; we haue thought good, not onelie to glosſe the text, but alſo to examine the prologues, reaſons, epilogues, deſenſes, accuſations and whole pleadings of our aduerſaries throughout their whole apologetically petition. *Tu leno hareſis Arriane ſaith Lucifer* in his apology for *Athanaſius*, *cunctos fieri cupio conſacrilegos tuos*. So wee may ſay of theſe petitioners, that while like bawdes they ſet forth the whore of Babylon, & her whoriſh religion, they ſeek to make vs partakers with them of their ſacriledge and impietye. It may bee they will complaine, that this is no friendly dealing. But as *Sainte Ambroſe* *epiſt.* 27 ſaide of one, *non ille tuus hoſtis, ſed tu illius*; ſo wee may ſay of papistes, *we are not their enemies, but they are ours*. *Noli accuſare*, ſaith *Hierome* to *Ruffinus* *apolog.* 2. *& ego ceſſabo defendere*: So ſay I to theſe petitioners, forbear to charge vs, and we ſhall willingly forbear to make our deſenſes. Againe let them ceaſe to tell vs of their Reſolution in their profeſſion, and loyalty towards his maieſty, and we ſhall haue leſſe cauſe to ſteter either their groſſe ignorance, and ſoule impieties, abhominations, and abuſes of their religion, or their vndermining treaſons and rebellions. In the meane while let them attend, and haue patience, while wee briefly diſcouer vnto them the myſteries of their wicked religion, which ſo obſtinately they will needs profeſſe: and the hollowneſſe

lownesse and defects of their loyaltie, which so boldelie they pretend.



Chapter 2.

That the toleration of any false, heretical, or idolatrous religion, is repugnant to reasons of religion, and holy scriptures.



THE Church and city of God, being built vpon the foundations of the Apostles and Prophets, and their doctrine: it is in matter sufficient for Christians, that are members of Gods church, and citisens of the citie of god, to refuse and reiect any Religion, if the same be not founded vpon holy scriptures, nor taught by the Apostles and Prophets inspired by gods spirit. But if the same proue not onely diuers and strange, but also contrary to apostolical and prophetical doctrine, and conteine not only false and hereticall opinions, but also positions and fancies tending to idolatrie, and plaine impietie; then oughte all Christians to abhor and flie from such a wicked religion, and by no meanes to tolerate those, that either teach it, or professe it, or fauor it.

The law of god, *Deuteronom. 17.* is very direct and peremptory against false teachers and seducers, that endeavour to drawe men to idolatry, or any false religion whatsoever. *That prophet saith Moyses, or that dreamer of dreames shall bee slaine because he hath spoken to turne you away from the Lord your god.* In this case hee doth not permit either the brother to fauour
his

his brother, or the father his sonne or daughter, or the husband his wife, or one friend another. And *Deuteron. 29.* *there shall not bee amongst you saith hee, man nor woman, nor familye, nor tribe, which shall turne his hart this day from the lorde our god, to goe and serue the gods of these nations.* So it appeareth, that both the idolatrous seducers, and such as adhere vnto them, and are seduced by them, are to bee expelled out of the land, if we meane to insist in the waies of gods commandements, and to auoide his headie wrath and iudgements. *Elias 1. Kings 18.* condemneth such, as stood indifferent betwixt two religions. *How long saith he, doo you halt betwixt two? if god be god, followe him: if Baal be god, follow him.* Now what els do they, that are content to winke at the idolatrous masse, and worshipp of angels, Saints, and dumb images, but ioyne god and Baal together?

The Prophet *David Psal. 16.* sheweth, what detestation all the children of god ought to haue, not onely of idolatrye, but also of all idolaters and false worshippers. *Their offerings of blood saith he, wil I not offer, neither make mention of their names with my lips.*

Zephania 1. the Lord threatneth to punish such, as together with gods worship, tolerate an other religion. *I will stretche out mine hand saith he, upon them that worship and sweare by the lord, and sweare by Malcham.*

Our Sauour Christ, *Matth. 18.* comandeth such to be reputed and holden as Heathen men and Publicanes, that stubbornlye refuse to heare the church, and shall wee harbor them, and repute them good christians, that shall professe a religion vnhearde of in the apostolike and auncient Church? likewise *Matthew. 7.* He exhorteth his disciples to beware of false prophets, that come vnto them in sheeps cloathing: and *Matth 16,* to take beede and beware of the leuen of the pharises & Sadduces Do they not then plainelie neglect the exhortations, and commaundementes of our Lorde and sauour Christe, that without punishmente suffer such, as bring in the leuen of Poperye, or tolerate the exercise of any false religion? *Sainte*

Paul

Paul Galat 5: doth with them cut of, which did disquiet the church, and *Apocalyps.* 2. the bishop of *Ephesus* is commended, *For that he could not beare with them that were euil*, and because he hated the works of the *Nicolaitans*. Contrariwise the Bishops of *Pergamum*, & *Thyatira* are reprehended, the first for suffering them, which taught the doctrine of *Balaam*, the second for suffering the woman *Iesabel* to teache, and to deceiue gods seruantes. Do we then think, that god will hold them guiltlesse, that suffer his church to be disquieted with false teachers, and winke at the Priests of *Baal*, and their hereticall adherents, that abuse Gods seruantes, with their hereticall doctrines?

The scriptures also teache vs, that as god prospered their endeouours, which with seruent zeale sought to remooue all monuments and reliques of idolatry: so nothing succeeded to those, that shewed themselues either fauourers of false religion, or negligent and cold in maintaining the purity of his seruice. The angel of the lord *Iudges* 2, threatened the *Israeliss*, that they shoulde not preuaile, because they had made a league with the *Cananites*: and doe we thinke, that contractes made with seditious hereticks can be either successfull, or of long continuance?

Salomons seate was established so long, as hee soughte the lord with his whole hart: but giuing him selfe to women, and suffering by their meanes idolatrous worshippes to creepe into his kingdom, his glorye began to decline, and his troubles to encrease.

Asah prospered so long, as he put away the *Sodomites*, and his fathers idols. but when he sought to the *Assyrians* for help, gods help and fauour began to faile him.

Hezekiah was highly fauoured of god, because he tooke away the high places, and brake downe the images, and *Ioshab*, as hee was greatly loued of god, so was he much commended by men for that he put away the idoles, and killed the idolatrous priests that were the maintainers of false Religion.

Contrariwise, *Ieroboam*, *Rehoboam*, *Abiah*, *Amaziah*, *Masseb*

nasheb, and other kings of *Judah* and *Israel*, for permitting idolatry were forsaken of god, and continually vexed by their enemies,

It is a dangerous thing to fauour such, as deuide themselves from gods Church, & to company with idolaters, and impious persons. Hardly shal a man touch pitch, & not be defiled. Therefore *Moyse* *Numbers* 16. speaking of *Corah* *Dathan* & *Abiram* and their company, exhorteth gods people, *so depart from the tents of those wicked men, least they should perish in all their sinnes.* *Iosuah* *Chapter* 23. threatneth the *Israelites*: if they shall cleaue vnto the nations, and make mariages with them, that *they shall be a snare and destruction vnto them, and a whippe on their sides, and thornes in their eyes.* Such are the scandales, that arise of tolerating and consorting with wicked companions. *Jehosaphat* hardly escaped with his life ioyning in societie, and giuing aide to the wicked King *Abab*, and was sharpelie reproofed for it.

The 2. *Corinthians* 6. teacheth Christians not to company with idolaters or profane persons: *what communion* saith he, *hath light with darknesse? and what concord hath Christ with Belial?* and *what part hath the beleeuer with the infidell?* and *what agreement hath the temple of god with idoles?*

Sainte John in his second Epistle forbiddeth vs to communicate with such as bring not Apostolike doctrine, or to salute them, and his reason is very important, *He that biddeth such a one god speede, saith hee, is partaker of his euill deedes.* Seeing then holy scriptures are the canon of fayth, we may not thinke that toleration of false religion can well stand with the rules of faith and religion, being so repugnant to holy scriptures.



Chapter 3.

*That continuance and toleration of false religion and heresy,
and of the professors thereof, is reprov'd by the authority
both of the Fathers of the Church, and of
ancient Christian Emperors.*



WITH the doctrine of scriptures, both the Canons of counsell, and writings of the fathers of the Church do also well agree. And with them all the lawes of godly Christian emperors doe concur. the Canons of the Apostles, c. 11, doe pronounce him excommunicate, that prayeth or talketh with an excommunicate person. c. 45. they forbid cleargie men to communicate with heretikes. The council of *Laodicea* c. 31. 32. and 33. dooth directlie condemn communion with heretiques, either in mariage or prayer.

The fourth council of *Carthage* c. 70. forbiddeth cleargie men all feasting and felowshippe with heretikes and schismatikes.

So zealous likewise haue the fathers shewed themselues against false teachers, that they haue bothe shunned their companie, and disallowed all participation with them, and their followers. *Tertullian* in *Scorpiaco* wold haue such compelled, and not praied, to do their dutie.

Atanasius de *Synodis* writing of heretiks, spreading their erroneous doctrine, *How I pray you* (saith hee) *are they not worthe of all punishments, when they write such things?*

When impietie beginneth to shewe it selfe openlie, sayeth Gregorie Nazianzen, in orat. pro pace, wee oughte to resist it as much

as we may by sword, fire, or by any other meanes, least we be partakers of euill leuen, or consent vnto such as be infected with pernicious doctrine. And againe, in homil. in dict. euangel. Cutt off sayeth he, the Arian impietie, cutt off the pernicious error of Sabellius. This I speake to laymen; this I speake to the cleergie; and this I speake to the Magistraies. My wordes fighting for the holy trinitie shall not haue so much efficacye, as thy edict shall, if thou wilt repress such as are infected with pernicious opinions.

Hierome in cap. 5. epist. ad Galat. sheweth, that as soon as the sparkes of heresie appeare, they must presently be extinguished, and that Arrim in Alexandria was but one little sparke, yet because he was not presently oppressed, that the flame arising thereof consumed the whole world.

Saint Augustine epist. 48. ad Vincentium, proueth, that Christiā men are to be forced to embrace truth, both by the example of Paul, that by violent compulsion was converted to Christe, and by these words of the Gospell, *compell all that you find to come in.* The same father, Epist. 50. ad Bonifacium sayth, *that Kings then serue god, when they forbid, and punish with religious seuerity those things, which are done against the commandments of god.* The like sayings and arguments he hath, lib. 2. contra Gaudenij epist. c. 17. and lib. 4. contr. Crescon grammatic. c. 2. & contr. Iul. Petil. lib. 2. c. 83.

To these fathers we may also adde the testimonies of Ambrose epist. 32. ad Valentin. imperat. and in orat. ad Auxentium de Basilicis non tradendis, & in Luc. c. 10. of Chrysostome homil. de auaritia, and of Optate of Mileuis contra Parmenian. lib. 3. and of diuers others. But what need many proofs in matters so apparant?

Irenaeus aduers. haer. lib. 3. c. 3. sheweth, how Saint Iohn the Euangelist fled out of the bath, wherein the heretike Cerintus was, least it should fall vpon him. There he sheweth also, howe the ancient fathers refused to communicate so much, as in speeche with such, as adulterated the truth: Eusebius lib. 7. hist. c. 6. by the authority of Dionysius and Heraclas proueth, that such as con-
uerse

uerse with hereticks are excommunicate.

The pious Christian Emperors did likewise establish that by law, which the fathers by their doctrine and practise taught. *Constantin* the great was no soner settled in his state, but he forbade idolatrous sacrifices, & caused idoles to be defaced and demolished, as is testified by *Eusebius* in diuers places of his books *de vita Constantini*. *Augustine* lib. 1. *contr. Parmen.* c. 7. and *contra Petil.* lib. 2. c. 92. testifieth, that he disabled heretiks to make any testaments. *Eusebius de vita Constantini* lib. 3. c. 62. & 63. declareth, that he prohibited the exercise of all hereticall religions, and held heretikes and sectaries to be no better, then traitors to himselfe, and enemies to truth.

The Emperors *Gratian*, *Valentinian*, and *Theodosius* l. 1. *Cod. de sum. trinit. & fid. Cath.* commaund all their people to embrace one religion, the somme whereof they do set downe in forme of a law. and in the law *omnes. C. de hereticis.* they commaund all heresies to keep silence, *omnes vetit a legibus diuinis & imperialibus constitutionibus hereses, say they. perpetuo quiescant.*

Arcadius and *Honorius*, as appeareth by the law. *Cuncti. C. de heret. & Manich.* tooke away all churches from heretiks, least they shold teach or doo the exercises of their false religion in them.

Theodosius the yonger and *Valentinian* his consort, made diuers lawes against heretikes, as we may read in *Codice Theodosiano*. The like course was held by *Martianus* and *Iustinian*, as is euidently declared by their lawes yet extante in the Code and nouells.

Finally, if at any time Christian Emperors grew cold, eyther in setting forth the true faith, or in punishing or suppressing errors; then we find that the auncient fathers sayled not both to admonish them of their duty, and to reprehend them for their slacknesse.



Chapter 4.

*That to admitter the exercise of false religions formerly
forbidden, is contrary both to christian policie,
and reason.*



HE gentils by the light of reason perceiued, that religion was not lightly to be changed and god dooth therein taxe his people by his prophet, that they were more easily induced to change the euerliuing god, then the Heathen nations were to chage their gods. They considered, that ther was but one truth, & constantly beleueed, that their religion was true. This was the reason why the *Romanes* did so violently persecute the primitiue christians, and refused the superstitious rites of *Bacchanalia*, which priuilege began to creepe in among the people.

But Christians proceede vpon better groundes of policie in prohibiting the exercise of all false religions. For firste they consider, that the wrath of god is reueiled from heauen against such, as *with-holde the truth in vnrightheousnes*. But who doe herein offend more greeuously then they, which either grant liberty to false teachers, or winke at the exercises of a wicked and false Religion? doe not they manifestly giue way to errors and stop the course of truth?

Secondly they know, well that god *despiset those, which despise him*, as we reade, *1. Sammel*, 2. and that hee casteth such out of his fauour, as are neither hote nor colde. If then such as regard not to see god rightly serued, rest despised, and lukewarme professors are reiected: how will it goe with such, as are cold

colde in setting forth true Religion, and care not what false doctrines are stirring abroade in the world?

Thirdly they vnderstand the greuous threatnings of the law against all idolatrous & false worship of god. *I am a zealous god saith the Lord, and will visit the sinne of the Fathers vpon the Children to the third and fourth generation of those, that hate me.*

Fourthly as there is but one god, so they know, that there is but one true religion. Christian policie therefore may teach them to admit no religion, but that, which is founded vpon the writings of the Apostles and Prophets, and which they are resolved is most true.

Fiftly diuersities of religions breed distractions of mens minds and diuers seditious stirres, and tumultes, as the leagues of *France*, and practises of the popes agentes in *France, Flanders, England, Scotland, Germany* and other countries doe declare. of late the Papists seeking to replant their superstition in *Englād*, went about to set the land on a flame, and to drown true religion in blood. But wise politicks are by all means to roote out these feedes of Ciuil dissension.

Sixtly all changes in matters of state are dangerous. But admitte a false and erroneous religion, where nothing but the true faith hath been professed, & then no doubt but the chāge will be great.

Finally nothing is more absurd, then to change lawes with out cause, and to admitte a religion condemned by lawes, and to restore such as are condemned by the state. For that is rather a subuersion, then an alteration both of lawes and state. If then we respected nothing but the danger of state in the mutation of religion; yet woulde all polittick and wise men bee well aduised howe they admitted a newe and false religion contrary to that which hath formerly beene receiued by the state.

Chap.



Chap. 5.

*That toleration of diuers religions
is contrary to the doctrine and prac-
tise of Papists.*



IN where the Pope and his adherents may sit as iudges, little reasoning may serue, to perswade the to dislike of toleration of diuers religions. For not onelie their doctrine, but also their long continued practise condemneth it. in the Chapter *ad abolendam de hereticis*, They adiudge them Hereticks that dissent from the Romish church in the doctrine of the sacramentes, and such both by ecclesiasticall, and by ciuill lawes they persecute to the death. Nay oftentimes without forme & colour of law, they massacre them, employ the, & by all means seek to root out the race & memory of them out of the earth. Their goods they confiscat, their liuings they take away, their bodies they burne, and although malice doth oftentimes end with death, yet such as are of a contrary religion, & all those that fauour them, they persecute both alieue and deade, killing those whom they can ouercome, and cursing whome they cannot kill. In France they massacred many thousands without forme of law, and gladly wold they haue massacred vs in England, if their treasons had not bene discovered.

Bellarmino lib. de laicis, C. 18. determineth, that it is not law-ful for any magistrate or prince to grant libertie of conscience, or toleration of religion to his subiectes. He saith further, that hee oughte to defend one onely religion with all his force. *Non licet vlli magistram vel principi saith he, consciētia libertatem, seu pacē religionis*

religionis subditis suis concedere, sed tunc tantum religionē summa vi defendere tenetur.

Possessin his confort lib. 1 select biblioth, 2. 6, doth not onely deliuer the same doctrine, but also sheweth reasons, why two religions may not in one state be tolerated. Firste hee saith it is a diuellsish inuention, 2. that it is contrary to gods ordinance. 3. that it repugneth against the law of nature. 4. it is contrary to the substance and property of the christian faith. 5. that it taketh away the truth and certainty of christian religion. 6. that it taketh away the certaintie of gods deuine worship and of the Church: 7. that it taketh away christian discipline. 8. that it entereth asunder the vniue of the church. 9. that it is contrary to the worde of god. 10. that it is repugnant to the practise of the Primitive church, the authority of fathers and lawes of christian Emperours: and finally that it promoketh the wrath of God against the Authors of it.

Neither neede we to make any question of the practise of Papistes in this behalfe, if wee looke into the actions of the pope and his bloody Inquistories. In Italy they tolerate no religion contrary to Popery. in Spaine they persecute such christians with fire and sword, as are contrary to theire faction. In the Low countries the cause of troubles proceeded principally from hence, for that the people would not admitte the bloody inquisition of Spaine, that was thought to be the fittest meanes to rooote out all religions but one.

Although then papists now think it no inconuenience in England to tolerate diuers Religions, and to admit another religion then that, which is already receiued, and stick not in plain termes to saye so yet it is apparant, that they speake againste their conscience, and that they contradicte their owne doctrine and practise.

IMight, if I list, enlarge the former discourse, with diuers other reasons against toleration of diuers religions, but what should further demonstrations neede to proue that, which no papist will, as I thinke, deny? let vs therefore shewe, because these apologeticall petitioners stand much vpon the truth and honesty of their religion, that beside the former generall reasons, there are diuers other particular matters to be objected against popish religion, euery one sufficient to crosse their desires. For first it is a false and erroneous religion. Next the same is superstitious and idolatrous. Thirdly it is, composed of diuers hereticall positions. Fourthly it is a pack of nouelties. Fifthly it conteyneth diuers doctrines full of Blasphemies. Sixthly it is enemy to kings, and greuous to their subiects. Lastly it conteyneth many pointes of doctrine condemned by the aduersaries themselves: and alloweth diuers practises disliked by all nations.

That Popery is a religion false and erroneous, we prooue first by the falshood of the groundes thereof, and next by the erroneous positions and doctrines, whereof it is composed. Stapleton in his book entitled, *principia doctrinalia*, doth deliuer vnto vs 7. grounds or principles of popish religion. The first is *the church of Rome*, the second is *The Pope*, the third *the meanes used by the Pope in iudgement*, the 4. *the Popes infallible iudgement in causes of controuersy*, the fifth *his power in taxing or consigning the canon of holy scriptures*, the sixth *his certain interpretation, when he expoundeth scriptures*, the seauenth *the churches or popes power, in deliuering doctrine not written*. The which groundes, as they are defectiue, not mentioning the canon of scriptures, as a ground of sayth, nor reputed the decrees of counsels, and writings of Fathers to be any matter of moment deseruing to be placed among the principles of our aduersaries sayth: so they are most absurde and false. For first howe

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can the church of Rome be a principle or foundation to it self? and againe why shoulde the Church of Rome, where Peter taught be more a foundation or principle, then the Church of *Hierusalem*, where our sauiour *Christ* himselte taughte and suffered? the apostle *Rom. 11.* doth threaten the *Romanes*, and signifie that the *Roman* church was a branch, that mighte bee cut-of. And *Saint John Apoc. alyps. 17.* sheweth, that the whore of *Babylon*, which was a figure of Antichrist, should haue her seate in *Rome*.

Secondly the Popes doctrine is notoriously declared to be erroneous, and that in many materiall pointes, as for example in the questions about the lawe, the sacramentes, transubstantiation, the gouernement of the Church, and diuers other important points. But were it not a matter already knowne and resolued; that the Pope cannot be supreme iudge in matters of religion; yet the papists haue no reason to thinke, that a blind man can iudge of colors, or an ignorant man of Artes. Furthermore the pope hath no greater priuiledge, then the high priest of the law. Yet he erred in condemning *Christ* and his doctrine. Lastly both the fathers shew, that diuers bishops of *Rome* haue bene Herreticks, as *Liberius* and *Honorius*; and *Adrian the 6.* in his booke *de sacrament. c. de confirmat. cōfesseth*, that *the pope may determine falselie by his decretall.*

Thirdly it is ridiculous to trust to the popes meanes in iudgement, when he vnderstandeth neither counsels, nor vseth any good meanes to know the truth. Nay wee knowe, whatsoeuer means are pretended, that the pope either runeth vpon his own head, or followeth a few carnall cardinals, or contentious friars.

Fourthly it is a blockish thing, to distinguish the Pope from his iudgement. For so the pope should be found to be without iudgement, & iudgmēt without the pope. That this iudgemente is not infallible, we gather infallibly out of his manifold erroneous doctrine & iudgmēt. The same appeareth also by his falsse decretalls, and the variation of the popes iudgement.

Fiftly the scriptures being consigned by god, and deliuered to the church by the prophets and Apostles, need no new

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consignation, nor taxation of the pope. Nay very absurd it were, if lawes receiuing their strength from the gouernors, the scriptures should not be authentically without the approbation of the pope, who for the moste part vnderstandeth no scriptures, nor hath skill to reade them in their originall tongues,

Sixtly the Pope is for the moste parte ignorante both of the sence of scriptures, & of the principal poynts of religiō, hauing studied neither. And very ridiculous it is, after plain wordes of scriptures, and exposition of counsels and fathers, to runne to the pope for resolution.

Finally the resolution of matters of sayth dependeth not vpon the determination of the pope, or his adherentes, who are departed from the sayth, but vpon the word of god, that in matters of saluation is plaine, and better expounded by the learned, and by auncient fathers, then by partiall Popes and their adherentes. *Stapletones* groundes therfore are false and erroneous. Neither are the principles deliuered by others more certaine.

The conuenticule of *Trent sess. 4.* dooth seeme to found the faith of the Church partly vpon scriptures, and partly vpon vnwritten traditions. But *first* the same alloweth, no scriptures authentically, but such as are found in the old latine of the bible which in many pointes digresseth from the originall bookes, and is much inferiour vnto them.

Secondly they allow no interpretations of scriptures, but such as are consonante to the doctrine of the church of Rome. which in matters of controuersy are most peruerse, erroneous and absurd, as may appeare by diuers particulars in the *survey of popery.*

Thirdly they make the bookes of *Tobiah, Iudith, Ecclesiasticus, Wisdome and Machabies*, together with certaine fragments not found in the originall bookes of the old testamēt, equal to other scriptures alwaies reputed canonicall; the which is reproved by the common consent of auncient fathers, and seemeth repugnant to reason.

Fourthly vnder colour of traditions they thrust vpon the Church,

Church, not onelie diuers Fables, and superstitious toyes, but also a greate part of the errors of the church of Rome. Finally they talke of Apostolicall and Ecclesiastical traditions, and yet can not certainly deriue them, eyther from the Apostles, or from the Ancient catholike Church, These foundations, therefore are ruinous, and rather serue to prooue the erroncus doctrine of *Antiebrist*, then the faith of *Christe Iesus*.

Camus in his booke *de locis theolog.* among his principall groundes and proofes of christian religion, reckoneth, not onely the acts of Councils and writings of the fathers, but also the authority of schoolemen and canonists of profane writers, and of humane reason, yea of the popes, and moderne church of Rome. Now what I beseech you, is more vncertaine, then to rely vpon the vncertaine actes of councils, and connterfect writings set out vnder the name of fathers?

Again what is more vnreasonable, then to bring forth the pope & his complices for witnessles or iudges in their owne cause? *Lex dei* saith *Athanasius*, *Apolog 2. inimicum, neque testē neque iudicem esse vult.* the lawe of God admitteth not our enemies to bee either iudges or witnessles.

Finally naturall reason is blind in the cause of true religion. & profane men write profanely. These groundes therefore, as they are faultie, cannot serue for immoueable groundes of the christian sayth.

Cōmonly all papists doe build their faith, not so much vpon holie scriptures, as vpon vnwritten traditions, popish decretals, lying miracles, feyned visions, & the Romish churches Practise. But their miracles and reuelations haue for the moste parte no better authoritie, then from the forged and lying legendes of saintes. the falshood of their Decretalls and traditions is declared by the writings of auncient fathers. the practise of the moderne Church, is contrary to the apostolike and catholike church of old time. For in that Church we neither finde any vniuersal pope with triple crown & guard of Swizzars, nor any Romish masse, nor popish indulgences or purgatory, or such like trash.

Vpon these false and erroneous grounds it is no maruell, if they haue framed to themselves a most false and erroneous religion, as may appeare by these particulars, Concerning scriptures they teache, that they are no perfect canon of our sayth, and *next* that they are not authentickall to vs, vnlesse they be conigned and deliuered to vs by the Pope, and his adherents. *Thirdly* they say that the Latin translation is authentickall, which they doo not affirme of the originall books. *Fourthly* they say, they are obscure and hurtfull.

Little they permit them not to bee read publickly in tongues vnderstood of the multitude. But the Apostle 2. *Tim.* 3. sayth, *They are able to make the man of God persevere*, and none but heretikes, as we may read in *Irenaeus*, euer accused them of insufficiency. Secondly as lawes, so scriptures haue receiued theyr strength from the author of them, that is from the holy ghost. And those are very absurd, that do beleue the Pope speaking in his decretalls, and will not beleue God speaking in holy scriptures. Thirdly all the fathers prefer the originall books of scripture before the translations. Fourthly the word of god in scriptures, is called light, and the food of the soule. Who then that is not led by the spirit of Satan, can repute them obscure or hurtfull? Lastly neuer was it taught or hearde in auncient times, that scriptures were publickly red in tongues not vnderstood.

Secondly they giue to Christ in the sacrament a body, neither felt nor seen, nor any way like to our bodies. For what man I beseech you, euer had a body, that was in many places at once, and yet filleth no place? they holde also that being in his mothers womb, he was *uir perfectus*, that is a grown man; and that, *as man, he was omniscient and knew all things*. His office of mediatorship they communicate vnto the virgin *Marie* and other saints, and to Angells, and sometime stick not to call saints *their redeemers*, as *Bellarmino* in his first book *de indulgentijs* confesseth. To make a treasure of indulgences they mix the merits of Christ and his saints together, as if Christs merits were insufficient, Their Massepriests, as they say, are after the order

order of *Melchisedech*. Finally, they make them mediators for Christs body, as these words of the *Mass* declare, *suscipe hanc oblationem &c.* and again, *supra que propitio & sereno vultu respicere digneris*. That is, receive this oblation, viz. of Christs body and blood. And again, *Looke upon it with a favourable and serene countenance*, Of which doctrines no one is true, and diuers are blasphemous and impious.

Thirdly they say, the Pope is saint *Peters* successour, and Christs Vicar, albeit he neither teach the gospel, nor administer the Sacraments, nor resemble them almost in any thing. Him also they make the heade spouse and foundation of the vniuersall church, albeit he can shew graunte for none of these prerogatiues. They teach further, that he is aboue general counsels, and hath power to depose kings, and that his lawes bind mens consciences. but such doctrines are not only erroneous but also absurd.

Fourthly they cast out of the catholike church all, that profess not their faith, although elect to life, and contrarywise, make reprobate persons, hereticks, and wicked men professing the Romish faith, and communicating with the Romish church true members of christs body: they hold also that the catholike church is alwayes so visible, that every man may see it and discerne it. Finally they shut the catholike church within the limits of the Romish church. Matters repugnant to holy scriptures, and no way agreeing with the nature of the true, catholike and apostolike church, nor very well with reason.

Fifthly most falsly they teache, that the Pope onely hath power to confirme generall counsels, and that no man els ought to summon them, and præsides in them. They hold also, that the conuenticles of *Laterane*, *Constance*, *Florence* and *Trent*, are comparable to the fowre firste generall counsels.

Sixtly they make their followers belieue, that the moderne church of Rome differeth not from the aunciente *Romane* Church, and that the same is guided by gods spirit, and cannot erre. But their erroneous doctrine different from that which S.

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Paul taught the Romans declareth the contrary.

7. Commonly they take to themselves the name of Catholikes yet their doctrine of the masse, of their half communions, adoration of the sacrament, merites of congruity and condignity, of Popish indulgences, worshippe of images, and such like was neuer receiued of the Christians of all times and places.

8. *Parsons* in his booke of 3. conversions, giueth out, that *Saint Peter* and *Eleutherus* did teache the moderne Romane faith, to the aunciente Britones, and *Austen* the monke to aunciente Saxons. But hee faileth in his proofes, and with a harde and bare face telleth nothinge, but bare and improbable lies.

9. They teache their followers to worship saintes, and to say Masses in their honour, and to go on pilgrimage, and to offer to them, and confirme the same with false and counterfet tales of *Saint George*, *Christina*, *Catherin*, *Margaret*, *Dorothey*, and such like legendes; confirming false doctrines with false tales.

10. Their doctrine of 7. Sacraments is most false, For no where can they shew where Christ instituted eyther the form or matter of all these sacraments, or promised grace and iustification to all these sacraments.

11. Falsely and dishonorably they teache, that brute beasts eating the sacrament, eat also Christs body.

12. Christ sayd *take and eat*, they say to their priests in effect, *lift and offer*, and to the people, gape and gaze.

13. They teach their folowers to make grauen images, and to worship them, yet god in his law expressly forbad the worshipping of them.

14. God commaunded his people to sweare by his name. they teach their disciples to sweare by Saints and other creatures.

15. Falsely they teache subiects to rebell against theyr Princes excommunicate by the Pope, and that the Pope hath power to assoile them from their allegiance, a doctrine false and seditious:

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16. They teach, that *concupiscence* in the regenerate is no *sin*, and that the virgin *Mary* was not conceived in sinne. Which holy scriptures condemne as erroneous.

17. The state of perfection they place in the vowes of monkes and friers, as if their rules contained more perfection, then the gospel.

18. Their iustification they place partly in charity, partly in their own works, and hope thereby to merit heauen, but the law pronounceth them accursed, that abide not in all the words of the law to do them.

19. Charity, they say, is the forme of faith; and nothing els but the grace of God. But this vtterly destroyeth grace.

20. They doubt not, but that they are able to satisfy for all sins committed after baptisme, but true christians beleue, that by Christs stripes they are healed.

Finally all those doctrines, which the papists teach contrary to the faith of the church of *England*, are false and erroneous; as is demonstrated in diuers ample treatises published against them.

Chapter 7.

That Popery is an heathenish and idolatrous religion.



WE had no other exception against popery; yet this one is sufficient to exclude it out of all Christian Churches and common wealths, that it is a religion blotted with most grosse and heathenish idolatry. A matter displeasing to god, offensive to true Christians, and most repugnant to the christian faith. God in his law *Exod. 20.* denounceth grievous punishments against this sinn. *Tertullian* in lib. de idololatria calleth it a principall crime, and the whole cause of gods iudgement. *Idololatria* saith he, *principale crimen* *goveris humani, summum seculi reatum, tota causa iudicij.* If then the

the Massepriestes and their followers bee guilty of this sinne; how will they be able to answer, either before god, or man? But of this crime we doubt not, but plainelie, to conuince them. For *first* in the canon of the Masse both the prieste and people are taughte to bow themselves, and to giue diuine worship to the sacrament *Alan. de sacrific. Eucharist. c. 41.* and *Bristow in his 26. motiue* and other papiſts do call the sacramēt *their Lord and god.* but to giue gods honoure to any thing but god, is plaine idolatry. Either therefore must they proue, that the sacramēt is god, by hypostaticall vniō, as Allen cōfesseth very impiously & falselie, or it will be an easy matter to proue them idolaters.

2 *Secondly* the papiſts confesse, that *Latria.* or the honour properly due to god is due also to the crosse, and crucifix, and images of the trinity. This is the doctrine of *Thomas Aquinas,* and all his folowers. But it leaueth these idolaters without excuse. For how can they defend their doctrine, vnlesse they wil deny these crosses, crucifixes and images to be creatures? 3 *Thirdly* they make vowes to saints & angels, and in their publicke liturgies call vpon the. They do also swear by the, & publicly confesse their sins vnto them, ioyning them in ranck with god almightie. But to communicate these honors to creatures is nothing else, but to make them gods, and themselves idolaters. *Bellarmino lib. 1. de cultu sanctorum. c. 9.* bluseth not, *to make them gods by participacion.* But herein he doth participate with the idolatrous gentiles.

4 *Fourthly* they make an idol of the Pope, giuing vnto him the honoures and titles, that are properly due vnto Christ, and making him *the head sponse,* and *foundation* of the catholike Church: In the chapter *scilicet dist. 96.* He is expressly called God, and that he is rightly so called *Augustine Steuchus* in his defence of the pretended donation of *Constantine* doth acknowledge. In the glosse in *c. cum inter. extr. Ioan. 22 de verbor signif.* He is impiously called *Lord and god,* *Baldus in l. vlt. c. sem. rescind. and, Felin in c. ego N. de iure iurando.* do giue him the name *of a god on the earth.* Finally his followers fall down before

before him, and worshippe him, as god. Nowe what is idolatry else, but to aduance a creature aboue his rank, and to giue him diuine titles and honors?

5. Firstly it is idolatry to make grauen images, and to worship them. For that is apparant by the wordes of the second commandement, that is specially directed against idolatry. But the papists make grauen images and worship them. Nay they worship them no otherwise, then the gentiles did their idoles. Both gentiles and papists praye before them, both offer incense vnto them, both doe thinke to honour the memory of the deade in erecting images to them. why then shold not this be reputed idolatry, aswel in the papists, as in the gentiles? verily if we do rightly esteem of matters, we shal find, that papists do more slaushly serue their idols, then the He then did their idoles, going in pilgri mage to them, kissing them & crouching vnto the, and setting vp lights before them.

6. They make the images of god the father, & god the holy ghost & of the trinity, & giue the diuine honor. But to worship false images as these are, the papists themselves confesse to be idolatrous. It is manifest idolatry also to giue gods honor or *latia* to creatures.

7. Euery day of the week the papists make new gods of the altar, & oftē they make new crucifixes. The Pope also canonizeth at his pleasure new saints. But god by his prophet psal. 81 forbiddeth the hauing of *new & strange gods*, as idolatrous. they deny percase, that they esteem the as Gods. But what can vain pretēces auaille, whē we see they communicat gods honuor to these creatures?

8. The holy scriptures *Amos 5. and act. 7.* condemn the for idolaters, *that worshipped and serued the host of heauen.* But papists worship angels & sints, & the court & host of heuē; & serue them religiously. Nay they are so farre from acknowledging their errour herein, that they contend, that *dulia*, or *seruice* is due vnto them.

9 The gentiles are condemned as idolaters psal. 114. for *that they worshipped images of siluer and gold, and the worke of*

mens hands. What excuse then can the Papistes alleadge for themselves, that they passe not the condemnation, worshipping gods both of metall and stone, and falling downe before the works of their own hands?

10 The apostle 1, *Cor.* 10. saith the gentiles *offred sacrifices to devils*, and the reason is, for that they offred them in honoure of men, and without warrante, translating gods honoure to creatures, are not the papistes then ashamed of their masses, that are no better, then sacrifices to devils being offered in honoure of men, and to the dishonoure of *Christ*, and *christian Religion*?

11 The Prophet *Hieremie.* c. 7. taxeth them as idolaters, that builde high places in the honoure of god, *being neuer commanded by god so to doe.* there also the idolatry of those is reprooved, that made vowes to the Queene of heauen, and serued her. This reproofe therefore is much rather deserued by the Papists, which builde high places and altars to men, and without warrant serue our Lady, whome they call *the Queene of heauen*, making more praiers and vowes to her, then to God.

12 In the Booke of *Baruch.* c. 6 the *Babylonians* are reputed idolaters, for that *they caried their Gods of golde, siluer and stone upon their shouldrs*: and *adorned them with costly apparell, and worshipped them.* Why then shoulde the Romanists deny them selues to be idolaters, that cary their idols in procession, and adorne them with costly apparell and iewels, and kisse them, as their delites?

13 The idolatrous *Jewes* are noted *Hierem.* 2 for saying *to a stock thou art my father. & to a stone, thou hast begotten me.* and yet the sencelesse papists say to stocks and stones, *Pater noster*, and to a wodden crucifix *thou hast redeemed me*, as *Bellarmino lib. 2. de cult. sanct. c. 23.* confesseth.

14, *S. Iohn* 1, *epist.* 5, where he warneth Christians, to keepe them selues a *simulacris*, that is from *images or similitudes* set vpp to be worshipped, dooth signifie, that papistes worshipping such images decline to the customes of the gentiles.

tiles.

15. The Israelites confesse their sinne, *Iudges* 10. in worshipping *Baalim*, or the images of god. Happy were the Papistes, if they would likewise acknowledge their sinne in worshipping moulten and grauen images, both of god, and of creatures, their idolatry is no lesse greuous, then that of the *Israe-
elites*.

16. The worship of angels by the councill of *Laodicea* c. 35 is tearmed idolatrous, and by *Hierome* in *epist ad Riparium*, & by other fathers in expresse tearmes hath bin condemned. The same is also flatly forbiddeu *coloss.* 2. and *Apocalyps.* 22. do not the papists then worshipping angels, fall within the compas of this prohibition, and of the crime of idolatry?

17. The *Jews* 2. *paral.* 30. are taxed for offering incense to idols, & 2 King. 18. to the brazen serpent, & *Marcellina* noted as an idolatrous heretick for burning incense to images, neither did the Heathen Emperors require more at the hands of *Christians*, the sacrifice to incense before the statues. And yet the papistes when they haue offered incense to their images, wipe their mouths, and suppose they haue committed no idolatrye. But they are as blind as the images, which they worship.

18. To sacrifice in honour of creatures is idolatry, for that is an honour due to God only, as the papists themselves confesse. But Papists doo offer sacrifice in honour of Saints, as the prayers of the Masse doo declare. They giue them also the sacrifice of prayers. are they not then grosse idolaters?

19. *Tertullian lib. de idololatr.* dooth shew vs, that the worship of images and similitudes is idolatry. *Omnis forma aut formula idolum se dici exposcit, inde idololatria omnis circa omne idolum famulatus & seruitus.* Euery forme or small image sayth he, ought to be called an idole. and thence it cometh to passe, that idolatry is the worship or seruice bestowed vpon euery idole. Again speaking to idolaters: *qui seruitis lapidibus*, sayth he, & *qui imagines facitis aureas & argenteas, & ligneas & lapideas.* You which serue stones, and which make images of golde and silver. of
E 2 wood,

wood and stone.

20. *S. Ambrose de obit. Theodosij* saith, that *Helene* finding the crosse of the Lord did adore his King, and not the wood, *Fera* much as that was the error of the gentiles. The papists therefore worshipping wooden crosses, runne into the error of the idolatrous gentiles.

21. *Epiphanius haer. 79.* affirmeth, that the diabolical invention of images hath adulterated the service of god, and brought in spiritual fornications. The same father did also teare a vail, wherein either Christ or some saint was painted, and thought it no fit thing to hang in the church. dooth he not then overthrow and condemn the common practise of papists?

22. The fathers of the council of *Francford* vnder *Charles* the great say, that the cause why they refused to worship and adore images was, lest they should prone idoles. which argueth that images worshipped are nothing els but idoles.

23. *Tertullian de praescript. aduers. haer.* and *Hierome in Abacuc c. 2.* teach vs, that heresie is a kind of idolatrie. Who then can deny but that papists maintaining so many heresies, are also guilty of grosse idolatry?

24. Reason doth also conuince the Papists to be idolaters. For what more reasonable, then that such as worship idols should be reputed idolaters? further, idolatry is nothing else, but the translation of gods honour to creatures. Thirdly an image worshipped religiously is nothing, but an idole. *Tertullian lib. de idololat.* defineth an idole to be nothing else, but a little forme or image. Finally why should not they be condemned to bee idolaters, that do the same things, for which the gentiles were condemned as idolaters? But the papistes by worshipping images make them idoles. They translate gods honour to the sacrament, to crosses, to the Virgin *Marie*, to the images of the Trinity. They deny not, that they worship images for religion sake. they cary about their images, kisse them, pray before them burn incense to them, as did the gentiles.

25. Finally the papists by their own confession are proued idolaters

laters. *Bellarmino lib. 2. de imaginib. c. 5.* sayth. that an idole is a false similitude, and representeth that, which is not. But Papists do worship the false similitudes of God the Father, God the holy ghost, and of the Trinity. Likewise they worship the images of Saint George, that killed the dragon, of *Dunstane*, that tooke the diuell by the nose, of *Catherin*, *Christopher*, & diuerse saints that either neuer wer in the world, or are falsly represented, and belyed.

They confesse also, that it is idolatry to giue *latrian*, or diuine honor to creatures. But this honor they giue to the *Crucifix*, to the images of the trinity, and to the sacramēt. As is shewed before.

Furthermore their consciences inwardly accusing them of idolatry, they haue blotted out the 2. commandement against the worship of grauen images and other similitudes out of their primers, and short Catechismes: and very slenderly doo theyr diuines touche the sore of idolatry. Many exceptions, I confesse they make, and excuse themselves, as well as they canne, of this hainous crime. But their excuses are vn sufficient, and for the most part, common to the Heathen idolaters with them. They say first, *they put no trust in images*. But such as offered incense to statues were reputed idolaters, albeit they trusted not in them. Beside that they speak most vntruly. For neuer did the gentiles trust so much in the images of *Iupiter*, *Apollo*, *Esculapius*, *Iuno*, *Diana*, and other Heathen Gods, as the Papists do in the images of our lady of *Loreto*, of *Monferrat*, of *Sichem* of Saint *Iames* of *Compostella*, of the *Crucifix* of *Burgos* in Spain and *Manina* in *Italie*, but did they not trust in images; the heathen could answer so also.

Bellarmino lib. de imaginibus teacheth his disciples, that images are not worshipped with *latria per se & proprie*, that is, for themselves, and properlie. But what saith he, that the gentiles could not as well alledge for themselves, as the papists?

Finally they aunswer, that they do not worship images, as Gods. But the same pretence was also brought in time past, by the Heathen idolaters, as we may read in *Lactantius lib. 2. in-*
stir,

fit diuin. c. 2. and in the commentaries vpon the *Psalms* set out vnder the name of *S. Augustine in Psal. 113.*

Should then Christians admit a religion, that is corrupted with so grosse idolatry? nay rather we are by all meanes to re-
presse the exercise of it, least Gods wrath fall vpon vs beeing carelesse of his dishonour, and negligent in performing his true seruice.

Chapter 8.

That Popery is a religion, composed of old and new heresies.



Hat which our sauour Christ sayd of the *Scribes and Pharisees Matth. 23.* with far better reason may be sayd of the Pope and his complices. For while they are still quarreling with Christians, which will not yeeld to their Pharisaicall traditions, they erre themselves in more weighty points of Christian doctrine, and receiue diuers olde and new heresies for sound doctrine, and seeming to straine a gnat, swallow downe camels.

1. With the *Pharisees* they glory in the law, and seek to be iustified by the works thereof, although the Apostle *Rom. 2.* and *Galat. 2.* do teach contrary.

2. The *Pharisees* made voide the law of God by theyr owne traditions, as our Sauour chargeth them. *Marc. 7.* and doo not the Pope and his complices likewise, making and worshipping grauen images, dispensing with othes, killing innocēt Christians without forme of iustice, maintaining publike stewes, &c diuers such excesses?

3. *Epiphanius heres. 16. ante Christum* reputeth the *Pharisees* heretikes, for that they were separated from others, and receiued a voluntarie and superfluous religion. How then can monkes and friars being herin culpable, cleare themselves from heresie.

heresy.

4. The *Scribes* are enrolled among heretikes by *Epiphanius*, *hæres. 15. ante Christum*, for their *super-sophisticall exposition of the law*, and their *often washings*, and *affectate holiness*. But the Popes factours and Friars doo farre passe them in all these things.

5. The *Hemerobaptists* by *Epiphanius hæres. 15. ante Christum* are reputed heretikes for their *often washings*. Why then not the papists, that dayly and sometimes hourly wash themselves with holy water.

6. The *Dositheans* spared not their bodies. But for this, and for affecting prayse for their virginity, they were reputed heretiks by *Epiphanius*. Should not then the *Iehusites* and others, that whip themselves and affect virginity, be kalendred in the same order?

7. With the *Capernaites* the Massepriests expound Christs words of eating his flesh and drinking his blood carnally. are they not then both to be ranged among heretikes?

8. With *Simon Magnus* the Pope and his folower stinke it no sin to buy and sell the graces of the holy ghost, and other spirituall things. the folowers both of *Simon Magnus* and of the pope worship images, and vse common women.

9. *Irenæus lib. 1. aduers. hæres. c. 23.* rangeth the *Basilidians* among hereticks, for that they vsed *imagas*, *inchauntements*, and *diners*, *exorcizations*: and yet they could not coniure breade and wine out of the sacrament, as the papists suppose they do by theyr enchantments, the Papistes do also exorcize water, salt, and spirits as they say.

10 *Carpocrates* for the worship of images is reputed an hereticke by *Irenæus lib. 1. aduers. hæres. c. 24.* and *Marcellina* for burning incense to images, and adoring them, as *Saint Augustine* testifieth *de hæres. c. 7.* the papists therfore doing the same things cannot escape the like censure.

11. The *Carpocratians* and *Basilidians* were accompted hereticks for concealing and hiding the *Misteries* of their religion,

on, leaste holie things shoulde be cast to dogges, as is testified by *Irenaeus lib. 1. aduers. haes. c. 23* and *Epiphanius haes. 24. and 27.* they are then simple, that repute the papists catholiques, dooing the same things, and vsing the same reasons with these hereticks.

12 The *Marcofians* did baptise in a strange language, as *Epiphanius* testifieth *haes. 34. Irenaeus lib. 1. aduers. haes. c. 18.* sheweth, that they greased such as they baptised, and that they vsed to giue their followers dying, extreame vnction, *Epiphanius* saith that *Marcus* broughte in *missas* or transubstantiation in the Eucharist, and that his followers accompted themselues perfect. how then can we accompte the papists catholiks, that haue borrowed from *Marcus* and his folowers so many branches of their heresies?

13 The *Nazarites* stand condemned as hereticks for mingling Iewish Ceremonies with Christian religion, as we read in in *Augustine de haes. c. 9.* and *Epiphanius haes. 29.* It is an easy matter therefore to iudge in what termes the papists stand, that consecrate paschall lambes, and in their sacrifice vse so many Iewish obseruances.

14 The *Heracleonites* gaue their folowers extreme vnction, as we may reade in *Augustine de haes. 16.* and *Epiphanius haes. 36.* it appereth also, that in this ceremony they vsed a strange language, and for prooffe brought the words of *Sainte Iames the 5.* where he speaketh of annoynting the sick, who then seeth not, that popish extreame vnction doth fauor of this heresy?

15 From the followers of *Helzai* and the Hereticks called *Offensi* the papists haue learned to sweare by bread and Salt, and to worship spittle and ragges, and to pray in a strange language, for this was not done by catholikes, but by these hereticks, as wee way reade in *Epiphanius haes. 19. anse Christum,*

16 V With the *Marcionists* the Papists separate mariages for religion, and teach, that Christ fetched soules out of hell. For that was doctrine firste taught by the *Marcionistes*, as *Epi-*

Epiphanius signifieth *heres. 42.*

17 Both papists & *Messians* beleue, that baptism cutteth away only former sinnes, and in their prayers hope to be heard for their much babbling.

18 The *Angelicks* were condemned for worshipping Angels, and praying to them, as we reade in the commentaries of *Theodoret* in *Coloss. 3.* and in *Augustine de heres. c. 39.* *Epiphanius heres. 38.* doth condemn the *Caval* for inuocating both good and bad angels. *Tertullian* also in his booke *de praescript. aduers. heret.* condemneth them that serue angels. doe the papists then think it catholike religion, to worship and serue Angels, and to call vpon them?

19 As the papists doe proue their religion by forged miracles and lyes, so did the *Seuerians*, which therfore were ranged among heretickes by *Saint Augustine de heresib. c. 24.*

20 The Papists *c. proposuisti. dist. 82.* call mariage. *fleshlie pollutions*, and say, that married folkes liue in the flesh, and cannot please god. But for the like doctrine the *Tatians* and *Encratites* were adiudged hereticks.

21 As the *Manicheys* cōdēned mariage in their priests caled *elects*, & abstained frō the cup in the *Eucharist*, & gaue to christ a body extended to diuers places, and not solide, so do papists.

22 *Montanus* first brought in lawes of fasting, and extolled vnwritten traditions, and was author of oblations for the dead. The firste is prooued by the testimony of *Apollonius* in *Eusebius* his history. The last two poynts are made euident by *Tertullian* following *Montanus* his heresy, and deriuing them from his *Paracletus* in his booke *de corona militis*. Why then shoulde not papists offending in the same poynts be reputed *Montanists*?

23 Further I haue shewed in my late suruey of Popery chap. 8. that as the *pepuzians* honored *Pepusa*, so the Papist honor *Rome*, that with the *Catharists* they hold, that a man may performe the law perfectly, and bragge of their purity & perfection, that with the *Iacobites* and *Armenians* they make the images of God the father and the holy ghost, that with the

Stanrolatrians & *Chazanzarians* they worship the crosse, that with the *Collyridians* they worship the virgin Mary and offer consecrated hostes in her honor, that with the *Circumcellions* they murder such, as are opposite to their faction, that which the *Priscillianists* they periure themselves, and teach equiuocating periurie, that with the *Eutychianistes* they giue Christ a body without iust dimensions, or circumscription, that with the *Pelagians* they extol the force of free will, and diminish the praise of gods grace, that with the hereticks mentioned by *Irenaeus* they accuse scriptures, and to make short, that they haue embraced many other old condemned heresies.

As for the *master of Sciences*, *Innocent* the third, *Thomas Aquinas*, *Scotus*, *Albert*, *Durand*, *Stenchus*, *Harding*, *Stapleton*, *Allé*, *Bellarmino*, *Baronius* and other particuler agents of the Romish Church, we are able to charge them with infinite hereticall opinions. But because our aduersaries doe not take themselves bounde to defend every priuate mans doctrines and opinions, I will reserue the prooffe hereof to some other place.

Finally if all doctrines brought into the church since the Apostles tymes saue of heresies, as *Tertullian* affirmeth; the we need not to doubt, but that all those popish doctrines concerning vnwritten traditions, apocryphall scriptures, the reading of scriptures in tongue not vnderstood, the being of Christs body within the accidents of bread and wine in the Eucharist, transubstantiation, the sacrifice of the masse, hallow communions, the adoration of the sacrament, the popes vniuersall monarchy, the popish worship of saintes, reliques and images, the 7. sacramentes, the merits of workes, and such like nouelties, as are brought into the Church by the pope and his complices, are mere heresies.

Chapter 9.

That popish religion is new, and not as the Papists call it, the old religion.

Antiquity in matter of religion carrieth no small weight with it in the reputation of Christians. *Saint Iohn*. 1. epist. 1. sayeth

saith he declareth vnto vs, that *which was from the beginning.* and *Ephes. 2.* we reade that the church is founded vpon the prophets and Apostles, *Iesus Christ* being the chiefe corner stone. If then popish religion was not f^ro the beginning, nor can be iustified to haue proceeded from *christ*, or his apostles or the holy prophets; then is it for the noueltie thereof to bee reiected. But that is so apparant, as hee that will deny it, muste needes speake againste his owne conscience and knowledge, if he haue either conscience or learning.

1. The masse is a principall matter, which papists contend for. Yet is the same a playde corruption of Christs institution of the Eucharist, and wholly repugnant to the apostles doctrine. Christ taking bread said, *this is my body.* but the masse priests deny, that any breade remaineth in the sacrament after the words of the institution spoken. He said, *take and eat.* The Massepriests say to the people, *gape and gaze,* and in the mean while eat and drinke all themselves. He said *do this in remembrance of me.* they offer vp *Christ* in honour of saints, He commanded all to drinke, that receiued the other kind. They exclude all but the Priest from the cup. He ordeined the sacrament to be receiued of the communicātes, they receiue it not, but oftentimes hang it vp, cary it about, and adore it. The Apostle 1. *Cor. 11.* sheweth, that the sacrament was instituted to declare the Lords death. but these celebrate the masse in tongues not vnderstood, inso much that few papists vnderstand what is doon in the celebration of the masse.

2. *Christ* certes, neuer instituted the Popes monarchie. Nay, where the Apostle *Ephes. 4.* speaketh of the ministers of the church, this great monarch is not once named. True it is, that Christ said to *Peter*, *feede my sheepe,* and promised, *that to him he would giue the keys.* But what is that to the Pope, that is no Apostle, nor in any thing like to *Peter*? further *Peter* had no monarchicall power giuen by these words. For equally were the Apostles called, and authorized. Much lesse therefore are we to imagin, that any bishop had this vniuersal monarchy be. stowed on him,

3. Further it is mere madnesse to affirme, that either Christ or his Apostles taught the worship of the Crosse, or of images, or of Saints, or their reliques, or that they deliuered to their disciples and folowers the popish doctrine of the 7. sacramentes, or of Purgatory and indulgences, or of the merites of congruities, or of the foundations and other pointes of Popishe Religion.

4. In our survey of Popery we haue shewed, that those poynts of popery, which the Church of England refuseth, are repugnant both to auncient councells, and the auncient fathers of the Church. The auncient fathers of the Church, and Bishoppes of Rome neuer thought, that any one bishop had authority aboue a generall councell. The first canon of *Nice* forbiddeth to receiue any, that were excommunicated by other Bishops. The 6. Canon of that councell equalleth other Bishops to the bishop of Rome, in that councell, it was decreed, that Priests should not be separated from their wiues. The councell of *Elberis* condemneth the superstitious lighting of candles in churchyards, and pictures in churches. The councell of *Gangra* taxeth such, as dispraise mariage, or despise the oblation of married priests, or refuse to eate flesh, or condemn such as weare common apparell. The councell of *Laodicea* condemneth the worshippe of angels. Neyther is there any abuse in Popery, that is of any antiquity, but lightly the same is taxed in some auncient councell. The popish worship of angells, images, crosses, and such like, halfe communions, strange and vnkown tongues, and other abuses of popish religion likewise are either not knowne, or generally condemned by the fathers.

5. The auncient Christian religion came from Hierusalem but the popish worshippe of images and saints, the doctrine of the carnall eating of Christs body, transubstantiation, halfe communions, indulgences, the popish doctrine of purgatory, and the popes monarchy came neuer from thence.

6. Finally we find when and where the principall pointes of popish doctrine, which the church of England refuseth, were established by the synagogue of Rome. the worship of images was first

first receiued and established in the idolatrous second councell of Nice vnder Irene.

Gregory the 7, first tooke on him the vse of both swords, and began with force to depose Emperors, and to translate kingdoms from one to another.

Innocent the third first broughe in transubstantiation, and auricular confession in the councell of Lateran.

The conuenticle of Constance first decreed, that accidents in the Eucharist subsist without a subiect, and that all Christians beside the priest were to content themselves with one kind in the sacrament.

Eugenius the fourth, in the conuenticle of Florence, as is said, setled the doctrine of purgatory and the popes supremacy, then also was deliuered the doctrine of the 7. sacraments, and established first by authority.

The rest of those popish doctrines concerning the sacrifice of the Masse, indulgences, and such like deuises, which we refuse, were lately confirmed in the conuenticle of Trent. From thence the papists deriue the authority of the missalls, breuiaries, and other rituall books. If any thing be taught by them more then this contrary to the sound forme of faith deliuered by the Apostles, the same hath bin receiued either from olde hereticks, or els from later Popes of Rome.

That religion therefore, which papists teach ouer and aboue the christian faith, is newly deuised, and not to be deriued from the Apostles, or prophets or ancient fathers of the church.

Chap. 10.

That Popish religion, is impious and blasphemous.



HE people of God vnder the law were so zealous of Gods glory, that they vsed to rend their cloths, if they did heare any man vtter any thing sounding like blasphemy. Nay for the word that signifieth
blasph.

blaspheming, the Hebrewes vse the worde of blessing, which sheweth, that all our actions shoulde tend to the prayse of god, and none to his dishonor. Is it not then straunge, that *Christians*, which shoulde excell all others in zeale and loue towards God, shoulde either professe or suffer popish religion, that is so full of impieties and blasphemies against god? This they thinke to wipe away with one impudent denial. But this name of blasphemy is too deep grauen in the forehead of the whore of *Babylon*, to be defaced with any deniall.

For first the Pope challengeth to himselfe the name and honour of God, as is euident by the chap. *satis. dist. 96. and c. inter corporalia. de translat. pral.* and the Canonists giue vnto him that name and honour, as is to be seene in the glosse in *c. cum inter. exir. Ioan. 22. de verb. signif.* and in the commentaries of *Felm in c. ego N. de iure iurando*, and *Baldus in l. ult. Cod. sententia rescindenda. Stapleto* in his epist. to *Gregory* the 13. before his doctrinale principles doth call the pope *supremum numen in terris*; that is, *the soueraigne god of the earth.*

2. Secondly blasphemously the papists translate the honour of Christ to the Pope. they call him *the head, foundation, and spouse of the Church*, as appeareth by the disputes of *Bellarmino lib. 2 de pontif. Rom. c. 31.* and by the glosses of the Canonists. *Abbas Panormitanus* saith, *that Christ & the Pope haue but one consistency.* This honour also the Pope is content to take to him, as by the Chap. *quoniam. de unitate. in. 6.* and diuers other decretales it appeareth. In the booke of Ceremonies hee applieth to himselfe these words, which Christ vttereth of himselfe, *all power is giuen to me in beauen and earth.*

3. Thirdly they giue the name and titles of God to creatures. *Biel leff. 48. super can. missa*, saith *the priest is the creator of his owne creator.* the same blasphemy is also found in *Innocentius de mysterijs missa*, and in *Stella Clericorum*, and was vttered by *Bonner* to certaine Priestes in the beginning of *Queen Marias* dayes.

4. Fourthly they confesse theyr sinnes to angells and saints, as well as to God; as is euidently proued by their common confession

feition in their misfalls. *Horatius Turfelinus* in his Epistle to *Peter Aldobrandini* before his history of our Lady of *Loreto*, saith, that god dooth at our Ladies pleasure gouerne the earth, and bestow at her becke heauenly gifts upon men. Commonly they giue the office of mediation, to our Lady, to saintes and angells.

5. They teach, that the Massepriests are constituted priests after the order of *Melchisedech*. Nay they make the priestes mediators for christis body, as it appeareth by these wordes of the masse, *supra qua propitio ac secundo vultu respicere digneris &c.*

6. They are not ashamed to affirme, that a dogge, or hogge, or monse eating a consecrated host doth eate christes true bodie, as we may see in *Thomas Aquinas* 3. p. q. 83. art. 6. and in 4. sent. dist. 13, and in *Biel*, in 4. sent. dist. 12. in *Alexander Hales*, and diuers other schoolemen.

7. *Nicholas* the 2. in the chap. *Ego Berengarius*. dist. 2. de consecrat. maketh *Berengarius* to confesse, that *Christis* glorified body is torne with teethe, and sensibly handled by the Priest.

8. *Clemens* the 6. in the chap. *unigenitus*. extr. de penit. et remiss. doth make *Christe* like to the sinfull people of the *Jewes*, in whome, as we reade *Isay*. c. 1. from the heade to the foote there was nothing sound.

9. *Faber* in his booke against the anatomy of the masse compareth *Christe* to drunken *Silenus*, anon sayth he, *mirificus Silenus fuit christus*; in another place he calleth him an enchanter.

10. *Bellarmino* lib. 1. de cult. sanct. c. 13. ailedging a place out of *Iustine Martyr*, but most falsly, placeth angels before the holy ghost, and woulde haue them worshipped together with the holy trinity.

11. *Julius* the third called for his Peacock in despite of god, and nothing is more common among papists, then blasphemies & imprecations, as is confessed by themselves in the *Romish catechisme*.

12. In the *Romish* breuiary the blessed virgin is called *dulcis amica*

mica dei, that is, the sweet friend of god, & the happy gate of heuē. They giue vnto her also power ouer her sonne, and say *intra matris impera redemptori*, that is, by thy motherly power commaūd the Redeemer of the world.

13. Bellarmine lib. 1. de cultu sanctorum c. 23. alloweth these speeches of friars speaking to a woodē crucifix, *thou hast redeemed vs, thou hast recōciled vs to thy father*. he confesseth also in his 1. booke de indulgentijs, that saints may be called redeemers. Thomas Waldensis in his prologue ad Martinum quintum applieth these wordes of the apostle; *Lord saue vs, wee perish*, to the pope.

14. Bonauenture or rather some falsary vnder his name applieth those diuine prayes, which the prophet in the Psalmes giueth to god, to the virgin Mary.

15. Of the scriptures most commonly they speak most blasphemously, sometime calling them *a nose of waxe*, sometime *a deade letter*, sometime *a killing letter*, sometime comparing them to Aesops fables. Kellson in his suruey. p. 158, saith *the deuill doth wrap himselfe from top to toe in scriptures*, as if the word of god were the habit of the diuell,

He that list to see diuers other blasphemous doctrines & sayings of the pope and his complices, let him reade the two bookes de antichristo et eius ecclesia, latelie set out by Master Powel a young man learned, zealous and painefull, that hath at large handled this argument in the meane while we may see, that such as professe christian religion and true piety haue noe reason to like that religion, in which Christ is notoriously blasphemed, and so many impieties contained.

Chap. II.

That toleration of popery, is contrary to reasons of state.

Furthermore with small labor it may be shewed, that popery is a religion full of contradictions, absurdities and fooleries

fooleries, and so contrary to holy scriptures, and the catholike faith of christians, as darknesse to lighte, falsehood to truth, and black to white. But this short answer will not admitte any such large discourse. beside that all these poyntes are at large prooued in *the survey of popery*, published in answer to *Kellisons*, inuective *Survey*. Now therefore it shall bee sufficient to shew, that as popery is contrary to the rules of Christian religion, so it is no lesse repugnant to reasons of state, and derogatory both to the Authority of Kinges, and to the libertie of Christians.

That popish religion is contrary to reasons of state and politicke gouernement, it appeareth *first*, for that the same is idolatrous, wicked, false, and contrary to gods true seruice. now what state can long continue, that either receiueth such a wicked religion, or else is carelesse for the establishment of gods seruice? *Them that honour me* saith the Lord. 1. *Samuel*. 2. *I will honor, and they that despise me shall bee despised*. The Apostle also *Rom*. 1. sheweth, *that the wrath of god is reueiled from heauen against all vngodlines and vnrightheousnesse of men, which withhold the truth in vnrightheousnesse*.

Secondly it is alwaies dangerous to change lawes, and to reuerse matters heretofore orderly passed. But if popish religion were tolerated, then shoulde all those lawes cease, that concerne the articles of religion, the book of common prayer, the forme of administration of sacramentes, the kinges royal authority in ecclesiasticall causes, the ministers of gods worde and sacramentes, and the possessions of the church. Finally many things now well ordered, would then bee called in question, if then lawes be the bands, that containe the common welth in order, who seeth not, that a greate dissolution of state woulde followe if Popish religion were tolerated?

Thirdly the pope claimeth power to dispose of kingdomes, and to depose kings. and all his true disciples doe maintain his Claime. Is it then possible, that any state should ether liue vnder such a tyranny, or tolerate such professed enemies of state?

Fourthly the same man pretendeth right to give lawes to the state especially in ecclesiasticall causes, and to dispose of the livings of the church, But I thinke noe state will give this power to strangers, and enemies, that hath liberty to refuse it.

Fifthly we reade, that pope Paule the third in his bulle of excommunication against King *Henry the eighth*, King of *England*, commanded his subiects to take armes againste him, gaue away his true subiects as slaues to those that coulde take them, dissolued all bondes, wherein any stood bound to him or his subiects, as is euidently aparent in the words of his bulle recorded in *Sanders de schismate*, & the collector of his *Bulles*, and this authority all pops claime, and al papists must defend. But it is strange, that any state should endure such indignities offered to princes and their subiects.

Sixtly no man can serue the pope and his prince and countrey, especially beeing in opposition with the pope. howe then can the state admit such as depend vpon the pope, and are ready to exequute his commandementes and take them selues bound to do it vpon paine of damnation? Nay *Percie* and other papists of late without his commaundement as they say, were in a fayre way to ouerthrow the state.

7. To restore banished men, to acquite condemned persons, & to let prisoners loose, that are in custody by order of law, is the moste extreme condition that lost common wealths may be drawn vnto, as *Tully* saith lib. 5. in *Verrem*. *perdita ciuitates* saith he, *desperatis omnibus rebus hos solent exitus exitiales habere. ut damnati in integrum restituantur, vincti soluantur, exules reducuntur.* But toleration of popery doth bring all these incommodities with it, shold we then basely subiect our selues to enemies, and traitoures, & take that course, which no state euer yeelded vnto, vnlesse the same were brought to extreme and desperate termes?

8. No state can admitte such as depend vpon forreine enemies and intertaine intelligence with them. For that were to imbrace within our bosomes the enemies of state. But that is
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the case of the archpreest, of the Iebusites, Massepreests, gun-powder traytors and all their adherents.

9. No state can be well gouerned by two gouernors, and two diuers lawes. For as there is but one principall gouernement in a state, so ought there to be but one authority, and one law. but if papists bee tolerated, then the pope must aswell be obeyed as the king, and the popes laws be ioyned with the kings lawes, furthermore the common wealthe will prooue a monster, not onelie with two heades, but also with two soules and two diuers kindes of proceedings.

10. The bonds of state are lawes, & the bonds, that tie subiects to their princes, are othes of allegiance, and loyall affection towards them. But papists being dispensed with all by the pope respect neither lawes of state, nor othes of allegiance, nor loue due to princes. Howe then can any state tolerate such fellows, as respect nether bonds of state, nor duty, nor obligation toward their lawfull princes?

11. Lawes punish such as contriue the murder of priuate persons, and much more such, as are ready vpon euery occasion, to stirre sedition. shold then then the state tolerate such, as vpon the Popes commandement, and warrant, nay vpon the word of a seditious Massepriest, shall thinke it lawfull & meritorious to murder & empoyson any, that shalbe opposite to theyr factiō, or that shalbe ready to exequute any mischieuous enterprise against the state? the papistes wil deny themselues to be in this case. But what should any man trust denials, that remembreth Percies and Catesbyes and Garners late treasons?

12. If we beleue not rules of state, yet let vs consider in what daunger states stand, that haue in theyr bowels many Iebusites, Massepriests, and their complices, ready to execute the popes will, by examples and precedents of former times. And first let vs remember how many enterprises were made by them in the late Queenes dayes of famous and blessed memory, to bring their country vnder the commaund of strangers. Next, what attempts they made against that innocent princes life.

Thirdly, what libells they set out to the disgrace of the principall gouernors of the state. Fourthly let vs consider, what stirrs and rebellions they rayled in the dayes of King *Henry the 8.* King *Edward*, and *Queene Elizabeth*. Fifily it may not be forgotten, how they made a league in *France* against the king, and cruelly murdered King *Henry* the third, and empoysoned diuers, that stood in their way. Sixtly the massacres of *Fraunce*, and cruell executions in *Flanders* shew, what they wil do here, if once they thinke themselves strong enough. Seuenthy, if we forget all the rest, yet may we not forget *Percies* late treason, who in the ruines of the Parliament house, meant to bury both King and state, and to massacre all Christians, opposite to the popish faction. Lastly, if of nature papists were quiet; yet will the Pope neuer suffer them to rest, vntill he haue his will.

Our last reason of state against Popery is, for that the same is both enemy to princes, and most greuous to christian subjects; which remayneth now in particular chapters to bee handled.

Chap. 13.

That popish religion is enemy to kings.

THat popish religion is enemy to all kings professing a contrary religion, I think, the papistes themselves will not deny. For experience sheweth, that they persecute such, both with aimes, and laws, and censures Neither do they only make open wars vpon them, but also by priuy murders, & empoysoners seek to destroy them, as may be proued by many particulars. And now if any man reply & say, that neither *Clement the 8.* nor this pope now reigning, tooke this course against his Maiesty and other christian kings professing true religion; we answer first, that it is vncertain how far the pope was engaged in *Percies* late treason, and what secret practises popes both haue, and do continually

set

set forward. And secondly, that want of occasion and meanes hath rather hindered their violent and furious courses, then any change or alteration of their former resolution in oppugning their opposites.

But suppose his maiesty and the state were not of a contrary religion to the pope: yet it shall be prooued, that popery is aduerse to Kings, that like well inough of that religion. For first all kings living vnder the popes obedience, are the popes subiects, Boniface the 8. declareth it in the chapter *unius sanctam*, ext. de maior. & obed. where he saith, *it is necessary to saluation for all men to be subiect to the Pope*. Now what greater indignitie, then to make kings the popes vassalls and subiects?

Secondly, Bellarmine lib. 5. de pontif. Rom. c. 6. sayth, *that the pope hath power to take away kingdomes from some, and to bestow them on others*. The same doctrine is also maintained by Robert Parsons in his seditious book of titles. He doth also traiterously affirme, *that the people may sometime lawfully proceede against princes*. William Rosse in his book *de instaurat. supra reges impios & hereticos anhorit. c. 2.* affirmeth impudently, *that the right of all the kings and kingdomes of Europe, is layde upon this foundation, that the state or people may depose their kings*. But grant this; and then are kings tenants at the popes, and peoples will. For what is more easy, then to impute grieuous crimes to princes, if the pope or seditious mutins list to quarrell with them?

Thirdly, Bellarmine lib. 5. de pontif. Rom. c. 6. determineth, *that it is not lawfull for Christians to tolerate a king, that is an insidell, or an heretike, if he go about to draw his subiects to his religion*. The papists therefore, as we see, are taught to make it a matter of conscience, to depose their kings, and the massepriests set them on to rebellion. *Thus the first*, excommunicated all such as would not take armes against Queen Elizabeth. and Clerke and Watson first, and lately Percie and Catesbie, and theyr complices attempted the Kings destruction, albeit, they say, he is not declared excommunicated. Nay admit a Prince were not aduerse to the pope in religion; yet if the Pope pretend any
matter

matter of quarrell vnto him, his subiects are stirred against him and hee is excommunicated, as may appeare in the Duke of *Ferraraes* case, excommunicated by *Clement the 8.* because he wold not deliuer vp into the popes hands, his dukedome of *Ferrara*.

Fourthly, suppose a king keepe good correspondence with the Pope; yet he is not within his kingdome, as papists teache, to make ecclesiasticall lawes. nor may refuse to obey the popes ecclesiasticall lawes. But he is no soueraign king, that eyther receiueh lawes of other, or hath no power to make lawes for his subiects in matters of externall Church gouernement.

Fiftly where popish religion reigneth, there the clergie is exempt from the kings courts and gouernment. *Bellarmino* in his treatise *de exempt. Cleric*, setteth down these propositions, first that *Clerkes in ecclesiasticall causes are freed from the command of secular princes by the law of god.* Next, that *Clerkes are not to bee indged of secular indges, though they transgresse temporall lawes.* and lastly, that *princes in respect of Clerkes, are not soueraigne princes.* *Emanuel Sae* in his first edition of *Aphorismes for confessaries* saith, that the rebellion of a *Clerke* against his King is not treason, because hee is not the kinges subiecte. His words are these, *Clerici rebellio in regem non est crimen lese maiestatis, quia non est subditus regis.* So wee see, that the doctrine of popery maketh kings but half kings, and depriueth them of a great part of their subiects.

Sixtly the Pope in *c. quia nonnulli de immunitate ecclesie*. exempteth the goods and possessions of Clergy men from tolle and custome. Doth it not appeare then, that Popish religion depriuing the King of halfe his reuenues, doth also weaken his estate, and make him oftentimes vnable to defray his ordinary charges?

7. In all states where popery is professed, a greate part of the kings reuenues is taken from him, and bestowed vpon the pope, and his kingdome is thereby much impouerished.

Finally did the King neither respekt his Royall authority, nor his enemies; yet if he meane to secure himselfe from the hands

hâds of Cutthrotes, and priuy empoisoners, he may not endure the king-killing Iehusites, nor the popes proctors, that stirre vp warres against princes, that are eninies to the Pope, and by all meanes seek to perswade men to take away their liues. These fellows caused *Henric the 3. of France anno 1589.* to be most cruelly murdered by a Dominican Frier, and the like they attempted against king *Henry the 4.* now rainging. If God had not watched for the safety of our King and state, *Catesbie, Percie, & Faux* had by fire & gunpowder destroyed the King, the Queen, the Prince, and all the Lords, Iudges, and commons assembled in parliament. How many they haue lately empoysoned, we refer to Gods secret iudgement. That the pope dooth intend the destruction of all Christian princes, whom he excommunicateth, it is not to be doubted, seeing he armeth their subiects against them, and promiseth, not onely remission of sins, but also rewardes to such, as lay holde vpon them.

Whosoeuer therefore meaneth to reigne securely, and to maintaine his regall authority, must diligently prouide, that his subiects professe not popish religion, that is so opposite both to his authority, and security.

Chapter 13.

*That popish religion is greuous both to true christians
and to papists themselves.*

THat popish religion is greuous to al true Christians, it cannot wel be denied. For who is not vexed, especially, if his hart bee enflamed with true zeale, seeing the holy scriptures abused and accused of imperfection, insufficiency, and flexibility, and popish traditions either æqualled or preferred before them? what true christian can endure to see *Christs* honour and office emparrted to angels and saintes, and idols worshipped more frequently and deuoutly

deuoutly, then the true and euerliuing god? What zealous *Christian* doth not burne with indignation to see the man of sin to dominere in *Christs* Church, & to call him selfe *Christs* vicar, the heade and spouse of the church, and to exalt himselfe aboue al that is called god? Finally who wold not greeue to see gods holy name and truth blasphemed, as it is by the teachers of popery?

Furthermore, as *Christ* was greeued to see the house of god made a denne of theues, so it cannot chuse but greeue his disciples, to see the house of god possessed by *Antichrist*, and al true teachers chafed away, oppressed, and murthered in places, where his complices can preuaile. there also scriptures in togs vnderstood of the multitude are suppressed, and the Popes helts followed more diligently, then the lawes of God.

Thirdly what can be deuised more greeuous to a christian soule, then to see gods true worship suppressed, & idolatry & superstition publikely mainteined, and of ignorant people so grossely abused?

Fourthly as nothing is more pleasing to true *Christians*, the freedome of conscience, and liberty of true catholike religion: so can ther be no greater vexation of conscience, then to see the institution of *Christ* in his holy sacraments and worship violated, and mens consciences forced to embrace errors, and true professors cruelly persecuted.

Finally it is no small vexation of spirit for free *Christians*, to see princes made the Popes vassals, and his exequutioners to murder such, as professe the truth; for free mē to endure the Popes exactions and pillages, to heare the vnt ruth and calumniationes of his agents defaming innocent *Christians* with notes of heresy, schisme, and other most greeuous crimes, Nay so heauy is the yoke of the popes tyranny, that the papists themselues are forced to complaine thereof, and would noe doubt cry outlouder, if they durst. *Petrus de Alliaco* in his booke de reformat. ecclesia complaineth of the principall abuses, which were most greeuous and burdensome. The first was the multitude of the popes lawes, the second was the frequēt use

use of excommunications and other censures of the Church. The third was the heaviness of the popish prelates exactions, beside these three, he shewes, that the multitude of religious orders, and begging friars was a heavy and intolerable burthen in the church.

The Germans not long since collected a hundred matters of greivance offered them by the pope, and his Clergy and officers, and presented them to the pope, desiring redresse. The speciall poynts are set downe in their petition entitled *censura gravamina Germania, &c.*

So many abuses reigned in the Church of Rome some hundred yeares agoe, that the bishop of Chems writing thereof a speciall treatise called it, *onus Ecclesie, the burthen of the Church.*

Alvarus Pelagius also that lived some time before *Martin Luther*, began to discover the errors and abuses of the church of Rome, and doth most greivously compleyne of them, intitling his booke *de planctu ecclesie*, that is, *the lamentation of the Church.*

And this hath been the complainte of diuers Christians, as we may perceiue, by some Epistles of *Petrarch*, and other writings of *Arnold de villa nova*, of *Nicholas Orem*, *Thomas Bradwardine*, and many others.

The papists themselves feele the griefe of auricular confessions, the fraudulent practises of the friars in their absolutions, and enioyning of satisfactions.

The multitude of the popes lawes, & the burthen thereof lyeth heavy vpon their consciences, for their friars teach them, that they binde the conscience.

The vow of single life in many youngmē & women doth worke desperate effects. When they see themselves haltred, they runne into a greate dissolution of manners, and grow carelesse, what sinnes they commit.

The massepriests liue in great subiection to their prelates, and the rules of mōkish life are greivous to al, that professe those forged religiōs. And therefore few obserue the rules of their pro-

fession, none long doe well content them selues to liue vnder them.

In *Italy* and *Spaine* they mure vp their Nunnes, and yet neither walles nor lawes can keepe them in order.

The taxes imposed both vpon the clergy and laity are many and greuous. No act of religion almost is done without paying, of these payments the pope rayseth greate treasures.

If any transgresse the popes lawes, out flye suspensions, excommunications and interdictions, and no release is graunted with out greuous compositions, especially if matters concerne the popes prerogatiue.

Finallie if any spurne either against the popes authority, or agaynst any poynt of his erroneous religion, then hee passeth through the hands of the inquisitors, and to the racke, if not to the fire he goeth, if a man be suspected, he is a long time imprisoned, if he be conuicted, then is he to passe to the fire, & his goods are seysed, and his wife and children vtterly empouerished. And of these cruel exequutions kings and princes are the ministers. Neither dooth the father respect the child, nor the wife the husband, if the pope doe accurse him, nay oftentimes without form of law, eyther they cause such as they suspect to be empoysoned, or massacred and vnder this gouernment do papists liue. Is it not then strange, that free men shold endure this slavery, and that Christians shold not seek remedy for so greuous oppressions?

Chap. 14.

*That the petition of papists for a toleration
of popish religion, is vnder
of reason.*

Iohn Lecey in his preface doth vant, that the petition of his confortes for toleration of popery is *conformable to reason*. But little

little doth he seem to vnderstand, what is reason, that requireth things so contrary to truth, law, & reason. For first what reason can he pretend to desire the practise of a religion rebellious, seditious, false, erroneous, foolish, absurd, new, strange, idolatrous, blasphemous, and full of diuers other moste grosse abuses? either therefore the papists must clear their religion from these crimes, or else confesse they haue small reason to demand a toleration for it. We haue iustified our charge in diuers treatises both in latin and English, and yet they answered nothing particularly.

Secondly little shew of reason haue they to desire his maiesty to admitte a religion, which depriueth him of halfe his authority, halfe his subiects, halfe his reuenues, and maketh him subiect to the pope.

Thirdly they doe without all reason demand the free exercise of a religion, that bringeth mens consciences into thraldome, their persons into danger, and their landes and goods into the hands of tyrantes.

Fourthly the pope and massepriestes make merchandise of mens soules, and make little conscience to buy and sell churches, altars, dignities, heauen, grace and all spirituall thinges, They spoyle the poore, the widdowe and fatherlesse, and for mayntenance of their owne estates, make hauocke of Christian mens estates. Haue they then reason, to sue for such a bargayning and spoyling religion?

5. They shew theselues deuoid of reason, that admit massepriests into their houses, that like owles fly the light and sight of the magistrate, that intertaine intelligence with forreign enemies, that deuoure their substance, that like impure lechours abuse the wiues, daughters, and maides of such, as giue them intertainement, and pretending to make them *Catholike* doe indeed make them *Cuckoldlike*.

Sixtly we finde by prooffe, that Masse-priests and *Jehusites* haue combined theselues with foreign enemies, & haue sought the destruction of the ire souereigne princes, & the thraldome of their native country to strangers. If any man doubted of this before, the horrible treason and rebellion of Percy, Catesby &

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there

their followers, and their wicked designements may resolve him. And therefore if reason may rule them, none of the kings true subjects can seek the advancement of this treacherous religion.

Finally papists haue no reason to aske that of vs in England, which themselves deny to vs and our brethren in *Spain* and *Italie*. There they will not cease their butcherly proceedings, nor put downe their houses of Inquisition. Neither will they be induced to suspend their penall lawes made against true Christians. What face and forehead then haue papists, to aske that in England of vs, which they will not yeeld to vs and our brethren in other countries? is it not reason, that they should doo to others, as they would haue others to do to themselves? and doth not the law *quod quisque ff. quod quisque iuris* contain great reason, determining, that every man should be iudged according to the law, which him self vseth?

But if papists wil need s, vrge things vnreasonable, then must they vnderstand, that true Christians haue reason to reiect their treacherous, false, erroneous, new, absurd, idolatrous and blasphemous religion.

And next, that his Maiesty hath iust cause to abhor the practise of that religion, that (as hath bin foreshewed) maketh him the Popes vassall, and taketh away halfe his authority, halfe his subjects, halfe his reuenues, and bringeth the rest into question. Now his Maiesty is in no daunger by the grace of God. if he can suppress the growing faction of Antichrist. *Sixtus Quintus* in his declaratory Bull, anno. D. 1588. against our late gracious Queen confesseth, that hee had no meanes to proceede against her, as he had in countries professing popery, to deale with other princes. But let Massepriests gather their bands of seditious persons together and then both prince, and state shal incur great hazard.

Thirdly, the preachers of the Catholike faith haue good occasion to oppose themselves against these wolues, that seek to enter vpon Christs flock. They seek to alter both religion and state, and will not rest before they haue depriued all true pastors
both

both of their livings and life. will not then true pastors awake and vigorously resist them?

Fourthly, Wise politicke may not admit a religion, that will cause division, and trouble the peace of the state. Neither may they tolerate such as depend on strangers, and concur with forain enemies.

5. The disciples of Christ may have no fellowship cyther with the priests of *Baal*, or the canniball Massepriests, that say they eat Christs flesh with their mouths and teeth, & swallow his blud into their bellies, or with the disciples of Antichrist, that seeke to suppress the true catholike faith,

6. No true lover of his country can endure rinegued *Iehusites* and Massepriests, that are combined with forreign enemies, and seeke to bring their countymen vnder the commaund of straungers, and to murder all, that are studious of the peace and honor of their nation, as *Walleyes*, and others Iesuites actions of late haue plainly declared,

7. Charitable Christians may not tolerate either a race of sturdy begging friars, or a packe of lazy *Monkes*, or a swarme of canniball Massepriests, which say they eat vp Christs body really and corporally, but indeed and really deuour the poor, the widow and the father lesse.

8. Men of honest minds and disposition are enemies to all lecherous and sodomiticall Friars, Monks, and Massepriests. neither will they salute them, heare them, or conuerse with them, least they be partakers of their sinns, and consequently of their plagues.

9. Christians maintain their Christian liberty, and haue reason to detest the doctrine of Antichrist, that enthralleth both theyr persons and consciences. Further as it pillethe theyr goods, so it destroyeth vterly the soules of them and theyrs.

Finally, seeing they cut our brethrens throates abroad; no Christian man hath reason to suffer them to harbour here, purposing to cut our throats at home. *Faux, Percie*, and *Catesbie*, haue left a race of cutthrotes and gunpowder fellowes behind them. shold then reasonable men so far forget reason, as to har-

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ken to a petition so vnreasonable?

Chap. 15.

*That popish religion may not be tolerated, if we respect the
groundes of christian religion and policy confessed
by the papists themselves.*

THat diuers religions are not to be suffered in a christian common wealth, we haue before demonstrated by the confession of papists themselves. It resteth therefore now, that we proue by generall positions holden and confessed by the papists, that popish religion may not bee tolerated by princes and states, eyther professing true religion, or els holding the true rules of policie.

1. First it is confessed by our aduersaries themselves, that no idolatrous religion is to be tolerated in any state. But it is clearly demonstrated, heretofore Chap. 7. that popish religion in diuers pointes is idolatrous.

2. Neither will they yeeld to permit any sects, or heresies. but it is apperant, that monks, friars and Massepriests are diuided into sects. and manifestly haue we prooued Chap. 8. that popish religion is a masse of old, and new heresies.

3. Further they confesse, that all impious and blasphemous opinions are to be seuerely punished, and neither by publike graunt to be authorized, nor by conniueance to be passed ouer. But hardly shall the papists be able to cleare themselves of the impieties and blasphemies, wherewith formerly they stand charged.

4. Fourthly that cannot be true religion, that containeth either falshood, or foolery, or error. Nor do papists deny, that such false religions are to be repressed, and by lawes exterminated out of the commonwealth. But in our suruey of Popery we haue shewed, that diuers positions of popery are not onely
erroneous

erroneous, and false, but also foolish and ridiculous,

5. Kings that are subiect to the Pope will not suffer any religion, if they can chuse, that is either preiudiciall to their dignity, or dangerous in respect of their safety. But many arguments & examples do shew, that popish religion is of that nature, as formerly hath bin declared.

6. The Popes themselves, albeit vsurpers, will not suffer any of their subiects to bind themselves by oath to forreine princes in enmity with them, or to entertaine intelligence with them. Why then should such as are sworn to the enemies of the state, and entertain intelligence with them, and practise against the state, be suffered in England?

7. In *Italy* no man is permitted to harbour any priest or friar, that denieth the Popes vsurped supremacy. Why then, should the Massepriests and their adherents be tolerated among vs that deny his Maiesties supreme authority in the gouernment of the church of *England*, that is due to him both by the lawes of god and man?

8. Finally the papists, as much as they dare, resist the popes pillages, and cry out vpon his exactions. Shold true Christians then that are now released and freed from these burthens, admit a religion, which teacheth and vrgeth these manifold exactions and oppressions?

Chapter 16.

*An answer to the title of the petition of lay
lupists, and the preface of Iohn Lecey.*



Now least any ignorant papists shold be abused by glozing reportes of their consortes, as if they were able, either to cleare these doubts, or to alledge iust causes of their bould request for a toleration of popish religion, wee haue thought it not amisse to examine the seuerall chapters, and partes of this apologeticall petition, adding our answers to their titles, prefaces, demandes, accusations, letters and idle discourses. The title & front of their petition foloweth, to gether with *Iohn Leceys* preface.

A PETITION

It is not credible, that papists would either present or signe and allow such baggage stuffe.
 b Hereticks and idolaters deserve not the name of Catholics.
 c Here vvaunte the beginning of the sentence, vvaunt haue your conuersation honest. can vve then repute them honest, that cut of honest conuersation? d To shew, that they saile not alway without compass.

APOLOGETICAL, PRESENTED TO
 the Kings most excellent Maiesty, by the Lay
 Catholikes of England, in Iulie last,

In eo quod detractant de vobis tanquam de malefactoribus, ex bonis operibus vos considerantes, glorificent Deum in die visitationis.

In that wherein they misreport of you, as of malefactors, by the good workes considering you, they may glorifie God in the day of visitation.
 1. Pet. 2. v. 12.

Printed at DOVVAY by JOHN MOGAR, at the
 signe of the ^d Compass. 1604.

THE PREFACE.



Reuerend Sir. There came to my hands by the way of ¹ Brussels, on the xxviij. day of this moneth, a certaine Petition or Apologie of the Lay Catholikes of England (as I stand ² informed) presented to his Highnesse about the later end of the Parliament: which seemeth so ³ conformable to reason, so ⁴ absolute in forme of their submission, and so ⁵ admirable for the assurance by them offered for their ⁶ Priests and Pastors: that the publishing thereof cannot but giue contentment (in mine ⁷ opinion) to all sorts of men, that desire both to be clearely informed of the true state of things, and that iustice and equity shold take place, according to mens compartments and deserts, and not according

¹ adde Iohn, and then it will stand thus, reuerend Sir Iohn.

² That is, by the nearest way

about. ³ His best ground, you see, is false information. ⁴ Or rather confrontable to reason.

⁵ How absolute, when it is made with conditions and limitations, as appeareth afterward? ⁶ True. For euery politike Christian may wonder at their presumption and folly,

that suppose that a king, or state will rest assured upon the othes or promises of massepriests, and their namelesse consort. ⁷ Priests of Baal, ordered by Antichrist to sacrifice for quicke and dead, and not true priests or pastors, ⁸ Not worth an onyon.

cording to the preiudicate opinions of such, whome nothing but the bloud and vtter beggering of *Catholikes* can satisfie. And therefore I thought good, in more publike manner then it was before, to make the world acquainted therewith.

This had been truly spoken, if it had been applied to the inquisition of Spain & Italy. And with

Reasons of publishing this treatise.

His Maiesties **T**HE publishing of this Apology cannot but tend much to his Maiesties honour, and more to his service, satisfaction and security; for so much as the *Catholikes affectionate seruices and obligations therein contayned, must needs be arguments of some supereminent vertue and goodnes in his sacred personage, that could draw from them at all times such extraordinary effects of loue and deuotion: and the more manifest the protestations of their purgations shall appeare to the world, the more manifold shall be their bondes and obligations of performance, and perseuerance therein.*

the great audaciousnesse, and safety of these prisoners. If it honorable for the king to submit himself to enemies,

The Protestant Prelates,

The *Protestant Prelates* cannot with reason disallow thereof, because herein is nothing required at their hands, but a reasonable conference, and satisfaction in points of their mission and vocation: And when as these petitioners

they shall make it euident out of the written word, that they are true Shepheards and Pastors sent from God to haue charge of soules, they make proper without delay to follow them, and with all conformity to obey them, and heare their voices: which when they shall proue, the controuersie is charitably composed, and though they faile of their curiety, when proofs, yet they remaine as they do with their wealth, their wiues, their pleasures, and pallaces: the poore *Catholikes* desiring onely a secret and silent permission of such Pastors, as shall shew to them & the whole world, sufficient evidence and approbation for the charge of soules they vndertake.

and to receive them at their conditions leu'd subiects, as these petitioners. A goodly feast, when curiety, when a kings life and state shall depend upon a single threat of popish fel-

I:

The *lowes* promises. And a

most simple satisfaction, where nothing is performed, but only promised. Such as appeared in the tumultuous stores of papists in Scotland against the king, and in the praillises of Brook, Watton, and Clerk executed at Winchester for conspiring the destruction of his Maiesty. And lastly in Percie and Garnet. These two words are euil placed together. But if talking of massie priests, he had ioyned their whores & pleasures he had spoken properly. Of whores rather, for who made them pastors, or is so simple, as to commit Christs sheep to them? Can they proue the Popes authority, and the function of priestes offering and deuouring Christs body and bloud with their mouth? they shall then worke wonders.

** They laugh*

at this pild pro

logue, that

would theape

kindnesse upon

thoikes, ouerthrowne &

** Soon may*

John Lazy

evacuate his

brain, but the

principles of po-

pish practise

he shall neither

evacuate, nor

answer.

** They shall*

soon trusse your

schoolboy masse

priefts.

** And to re-*

quire their

kindnesse, the

masse priefts

know their

followers, and

the Traitor, when they see an innocent Priest passe the

their viues &

streets: for by reading hereof they may be rightly and truly informed

daughters in no

& ad citem-

all treasonable purposes,

** Their pitifull*

ignorance both

in diuinity and

obeying their

** Soueraign in pace & gaudie, if they may*

be permitted, and if not that, yet in suffering with ala-

too too apparēt.

** VVhetstones*

when by his Apologie they shalbe disburdened of those former clogs &

for lying they

imputations of disloyalty, and treason.

The Catholikes not only here in Flanders, but in the

whole Chr stian world besides must needs be hereby

much edified, and excited to the sincere practise, and

likes abroade.

as hard as

much edified,

and excited to the sincere practise, and

likes abroade.

as hard as

much edified,

and excited to the sincere practise, and

likes abroade.

The Puritans.

maximes zealously,

or rather odiously conceiued by them against Ca-

tholikes, ouerthrowne &

evacuated by most euident demonstration

them.

that point of conditionall subiects,

which is so much vrged by the Mi-

nisterie.

The flourishing and learned Academiks of Oxford

and Camoridge may perceiue hereby that Catholikes

know their Priests ** inus & in cute.* & take them nei-

ther for ignorant in diuinity, nor ** dunces* in huma-

nity, ne iher for *Catalines* towards their Senate, nor

for *Absolons* towards their *Dauid*, that dare a duenture life, & liuing

for their vertues and loyalties. And I imagine that if your Ministers

were put to the like plunges, they would hardly find the like pledges:

wherefore I could wish that your Ministers would endeavor rather to

excell and surpasse them in their Godly qualities, then in their pam-

phlets and pulpits to vrge the State to suppress them with seuer ex-

ilements and edicts, which are nothing but argumētes of their feare,

and ** whetstones* of the others fortitude.

The godly and zelous ** Artizans* and ** Prentises* of Lon-

don, and other places, may learne hereby to moderate

themselves a little in their outrageous alarms of *Stop*

the Traitor, when they see an innocent Priest passe the

streets: for by reading hereof they may be rightly and truly informed

and instructed, how far the poore *Innocent* men are from treasons, and

all treasonable purposes,

The Catholikes at home must needs hereby be comfort.

red, and animated in well doing, and faithfull seruing, &

obeying their ** Soueraign in pace & gaudie*, if they may

be permitted, and if not that, yet in suffering with ala-

toe too apparēt. crity what shall be imposed vpon them for their religion

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as hard as

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and excited to the sincere practise, and

likes abroade.

as hard as

The Puritans herewith cannot be offended, if they

peaceably, and precisely seek after contentment, and

not contention: becau'e they shall find diuers of their

maximes zealously, or rather odiously conceiued by them against Ca-

tholikes, ouerthrowne &

evacuated by most euident demonstration

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likes abroade.

as hard as

Academikes
of Oxford &
Cambridge.

The Artizans
and Prentises

The Catho-
likes of Eng-
land.

The Catho-
likes abroade.

present

** VVetstones* when by his *Apologie* they shalbe disburdened of those former clogs & imputations of disloyalty, and treason. ** VVetstones* when by his *Apologie* they shalbe disburdened of those former clogs & imputations of disloyalty, and treason. ** VVetstones* when by his *Apologie* they shalbe disburdened of those former clogs & imputations of disloyalty, and treason.

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present Apologie, so rare and remarkable an example of English Catholikes constancy in the one, and conformity in the other: and such confidence for the third, that sithence the Apostles time, & the dayes of the primitive Church of England, neuer the like President, either in the time of peace, or persecution hath been heard or read of: that the sheep should engage themselves for their shepheards, and make voluntary proffer to be bound body for a body, & life for life for their fidelity except that famous ¹ Protomartir of England, *S. Allane*, who was to them herein a patrone and president: the end of whose blessed conuerſation, our English Catholikes beholding, do imitate his faith and fortitude, and do ſucceed him in a reuerentiall loue and deuotion towards their Pastors. Which heroicall mind and resolution of our ſaid English Catholikes muſt needs be as famous to poſterity, as it is repugnant to all worldly wiſedome and policie, and muſt alſo needs be accompanied with ſomuch honour and merit in the ſight of God, and all good men, as it cannot but be incombred with dangers and difficulties in the ſight of fleſh and blood, and of all thoſe *quorum Deus uenter eſt*, whose ¹ God is only their belly, profite, and pleaſure in this world.

Of this Apologie two copies were ſent ouer, the one to France, and the other to Flander: ſhall one in ſence and ſubſtance, but it ſeemeth that the copie ſent to Flanders, was taken verbatim out of the firſt fountaine and originall: And that the oter which came to Paris, was not altogether ſo ample and compleate. Therefore I haue thoughte good to aduertise you, that I haue followed and ſet forth that copie, which I found, or at leaſt presumed to be moſt conſonant to the good minds and affections of them, whom it moſt concerned.

And thus willing you to make your profit ſpiritual of theſe my endeours, and of the ſequent Apologie, deſiring God that it may ſerue to mollifie the hearts of our heauy ¹ aduerſaries, and fortifie and corroborate the Saints and ſeruants of God in well doing, and patiently ſuffering, and carrying the Croſſe of chriſt, and crown of thorns, which prick to the quick on euery ſide, I wiſh you the two moſt pretious jewels that can happen to a chriſtian ſoules:

Gratiam in hac vita, & gloriam in futura.

From my ſtudy in Drury, this 16. of October 1604.

Your very louing Sonne and ſervant
in Chriſto Domino.

IO. LUCY.

I 1

¹ They are not ſo mad I truely
¹ He died for Chriſt, and not for the cauſe of Antichriſt, as the Popes martyrs do.
¹ This is properly ſaid of the Popes cardinals, & their adherents.

¹ Quod diſſonant verum non eſt, ſaith Hierome.
¹ No way ſo heauy, as the ſpaniſh inquiſitors.

¹ Papiſts ſtudy as much for the Popes grace, as for gods grace.
¹ That is, 12. dayes before the receit of the booke, which was the 18. of this month.

The

The answer to both.

HW little our aduersaries respect true and sincere dealing, wee may in part coniecture by the vntiuths of the title and preface prefixed before this petitiō. For *firste* they giue the title of *Catholikes* to papists, whose religion is prooued seditious, false, erroneous, hereticall, idolatrous and blasphemous, and in no sorte catholike, or professed of true catholikes; and *secondly* they pretend, that it was made by the lay papists of *Englād*, whereof I doe not suppose them to be so vnwise, as that they will auowe, what soeuer is sayde in this petition, or so presumptuous, as to charge the King with disgraceful breach of promise, or to defame him with suspicion of heresy, as these men do. Further the authors hereof page 19. do cite *Caluine*, *Knox*, *Luther* and *Goodman*, whose books lay papistes may not reade, and whose testimonies they haue no reason to alledge, vnlesse they haue read them. *Leceys* preface concerning the *conformity*, and *perfection* of this petition, & the contentement to be receiued of all sortes of men thereby, is nothing but a pack of foolish and vntrue surmises, as we shall declare heereafter: alledging the wordes of, *Saint Peter*, 1, *Epist.* 2, they leaue out the beginning of the sentence, vpon which the words by them cited do depend, *Haue your conuersation honest among the gentils* saith *Saint Peter*, that *where in they detract from you as malefactors considering good works, they may glorify god in the day of visitatiō*, those words, *haue your conuersation honest*, being guilty in their consciences of dishonesty, they leaue out, and translate by the good *workes considering you, for considering your good workes*.

Further, their title, and testimony is not more destitute of truth, thē of reason. For neither is a *petition*, an *apology*, nor an *apology* a *Petition*, that they should call their discouise a *petition* *apologeticall*. Nor had they reason to alledge *saint Peters* wordes concerning the good workes of Christians, who
not-

notwithstanding were reputed malefactors. For little doe they fit the cause of papists, whose good works are gheason and whose practises of treason and rebellion in so many records doe conuince them to be truly malefactors. The secular preestes also confesse, that the exequutions done vpon Masse-prieistes and their adherentes were iust, and necessary.

The preface of *John Lecey*, or rather lazy Iohn, is nothing else but an idle declamation in prayse of this pseudaposticall petition, and the authors thereof, wherein this scraping fellowe endeuoureth to tickle the galled backs of his owne companions with his forged commendations. But let them beware they trust him not to farre, least he draw them within the compasse of his own disloyalty, and bring them where Percy and Catesby left them.

The Lazy fellowe directeth his speech to some odde & namelesse sacrificer, for hee calleth him *reuerend Sirre*. but if the Masselouers were not blinded with affection, they might thereby see howsoever this geare is thrust forth vnder the name of *lay papists*, that all the aduantage proceeding therof, commeth to the polshorne preestes of *Baal*.

In the entrance of his matter he maketh greate bragges, telling his friend, *that this petition, or apology* (he knoweth not whether to call it) *is so conformable to reason, so absolute in forme of the petitioners submission, and so admirable for the assurance by them offered for their preestes and pastors, that the publishing thereof cannot but giue consentment, in his opinion, to all sorts of men.* But his performance is nothing correspondent to his greate countenance. For firste we haue already shewed, that this request for a toleration of popery is not only contrary to reason, but also to religion, & all Christian policy.

Secondly the submission, that they make, is very defectiue cōsidering their denyall of the Kings authority in Ecclesiasticall causes, and their dependance vpon the Pope, that claime a superiority ouer the king. But did they submit them-

selues

selues wholly to his maiesty, yet shoulde they doe nothing but that which is required of all good subiects.

Thirdly theire admirable assurance is most admirably ridiculous: For who doth not wonder and laugh, to heare assurance offered for the life of so great a King, and so potent a state, by a few thridbare fellows, we know not, who they are? the parliament house had beene blowne vp, who shoulde haue sued their bonds? who should haue brought them into the Star-chamber for periurye? Again when the Pope so easily dispenseth with oathes and dissolueth contracts, what reason hath any Christian to depend either vpon him, or his adherents, for either oth, promise or bond?

Besides all this, our prologue, where hee thinketh himselfe horribly eloquent, speaketh playne contradictions, & fooleries. For firste if the peutioners had such reason, as he pretendeth, what should they neede to make a submission, as hauing committed some greate crime? againe what submission can a subiect make, to his souereine, that it is not required of him by duty? thirdly such as make such absolute submissions, as he talketh of, neede not to put in bonds, or pledges. Finally it is foolery to thinke either that papists are true *catholikes*, or that such, as are truly informed of the continual practises of the *fiery lebusites* and massepriestes, agaynst the state, will like of their vnreasonable requestes, and no man can take them to bee wise, that charge their iudges with prauiudice before hearing, but to say or signify, that nothing can satisfie the state, *but the blood and viter beggary of Catholikes*, or rather papists, is plaine villany, and not to be proued agaynst any gouernor of this state. No, they desire their reformation, and not their destruction or hinderance, and much it were to be wished, that Percy and other papists had been no more maliciously affected to vs, then we to them. Alledging reasons for the publishing of this treatise, he dispureth like a wilde man, running far beyond his witte & reason. firste hee saith that *the publishing of this Apology cannot but tend much to his maiesties honor, and more so his satisfacti-*

on and security: as if those did honour him, that charge him with breach of promise, & note him with the stain of heresy & hatred to catholike religiō, as the petitioners do. Further what security and satisfaction can those yeelde his maiesty, that esteeme neither othes nor bonds, when the pope contremandeth them? but did they meane to keepe both; yet priuate mens bonds are no security for such a king & kingdom. They talke I confesse, of *loue and deuotion* to the king. But it appeared but little, by the practise of *Brooke, Clerke, and Vvason* first, & les lately by the treason of *Percy, Catesbie* and *Faux*, who of meer loue sought to blow vp the king & the whole parliament, to omit to speake of their secret combinations and practises, it is no good signe, that they seeke to satisfie the King, and to serue him deuoutly, when they seek to set vp a religion displeasing to God, disgracefull & hurtfull to the King, and most præiudiciall to his subiects.

Secondly He supposeth the Prelates of the Church of England cannot with reason disallowe this petition, *seeing nothing is required at their hands, but a reasonable conference, and satisfaction in poynts of their mission and vocation*. But it seemeth he meaneth to giue them but little satisfaction; that refuseth to giue them their due titles, and telleth them of, I know not what *wealth, pleasures and pallaces* pretended to be enjoyed by them. Hee is also very ignorant, that imagineth, that the teachers of the true catholike faith, can abide a false wicked, idolatrous, hereticall, & blasphemous religiō, or true subiects treason and rebellion, and very impudent to call true Bishops in question for their vocation and mission, hauing no colour of defence eyther for the mission and vocation of Masse Priestes, to sacrifice for quicke and deade, as for the Pope to rule the whole Church, or for the Cardinalls to practise the troubles of Christendome. Further he was not wise to talke of *Bishops witness* being allowed by *sainte Paule*, seeing the periured *Romish* preistes forswearing mariage and swearing continency, doe notwithstanding keep concubines, whoors, and *Bardassaes*, As for the calling

ling of our prelates, and ministers, it hath been often and sufficiently iustified already, and shal be againe, when the intrusion of the pope, and his poleshorne crewe, of sacrificing precepts into the Church shal not by any means be maintained, or coloured.

Thirdly he seemeth very carefull, not to offend the *Puritans*, as he calleth them, But it is offence enough, to giue the names of faction to true Christians. Furthermore, if the papists be no better able to pleade for themselves and their religion, then these petitioners haue done; not only such, as they call *Puritans*, but also all other good Christians will condemne them to be neither half subiects, nor condicionall subiects, nor subiects at all. As for their religion it groweth euery day more odious and execrable then other.

Fourthly the schollers of *Cambridge* and *Oxford* of all men rest worst satisfied with this petition, being voyd both of learning and reason. as for the conceipt which ignorant creatures haue of masse preests, they regard it not, knowing the to be but shallowe fellowes in diuine matters, though very profound in rebellions and treacherous practises. miserable are they, that followe such guides, and trust such false fugitiue companions.

Fifthly the Artizans and prentizes of *London* would make a wiser speake, then this petition. so seely defences are therein made for the popish preests, that how so euer they thought on them before, they cannot chuse now, but both cry out againste them and stoppe them, as false fugitiues, seditious traitours and professed enemies to their prince and country. In the meane while the masse preests haue litle cause to thank *John Lacy*, that maketh them pleade their cause before artizans and prentises, who generally detest them and their abominable doctrine and practises, and hope to see the shortly hold vp their hands at the barre for treason.

Finally the papists at home and abroad will be very sory to see their cause so nakedly handled, and so weakely defended; and, if they be wise, will curse him, that published so bare

bare a discourse giuing vs occasion to discouer their treacherous, hereticall, and wicked doctrines, and other mysteries of the popish faction. As for the example of *Saint Albā* and of his teacher, it fitteth the papists in no sorte. Those two knew no one poynte of that wicked doctrine of papists, which the Church of *England* condemneth, neither was *Albane* martyred for the popes quarrell, or the doctrine now contained in the decretales, but for the faith and doctrine of *Christ* and his Apostles, being as loyall to his gouernors as the *Iehusites* and their complices, are peruerse and disloyall. And therefore at vnawares, where the prologue wold vse the example of the *primitive church of England*, he printeth *primatiue church*, shewing himselfe to be a member rather of the popes priuatiue church of *England*, that is depriued & woulde depriue Christians of all true faith in veritie of religion, and sincerity in conuersation, then of the true *primitive Church* founded by *Christe*, and gouerned by the Apostles and their true successors.

But what shold I need to stand longer about the examination of this poor speake of this rude & Lazy prologue, who so far forgot himself in his dates of his discourse, that he publisheth in print the 16. of octobre, this apology, that as hee saith in the beginning of the prologue, came to his handes the 28. of that month, which if he be able to make good, then he hath sent vs rather a prophesy, then a preface, telling vs what the lay papistes pleaded, some 12 daies before their pleading came to his handes,

Chap. 17.

An answer to the two first chapters of the petition, concerning causes both of the petitioners long silence, and of their breach of silence.



F the two first Chapters of these lay mens petition had beene spared, it mighte percase haue beene imputed for wisdom vnto them. For then neither their ingratitude in not acknowledging his maiesties rare

fauors towards them gratiouſly pardoning their offences, nor their preſumption in accusing him for breach of promiſe, nor their vntueth in charging his maiesty, the parliamente and ſtate, with rigorous and cruell dealing againſt them, nor their vaine brags in pretending, that they were ſo forward in maintaining the Kings title, and the principall meane, that placed him in his royall throne, woulde ſo clearly haue appeared. But ſeeing they woulde needes acquaint vs with the reaſon of their preſent ſpeech, and former ſilence, let vs heare them, what they can ſay.

A PETITION
 APOLOGETICAL, PRESENTED TO
 the Kings moſt excellent Maieſty, by the Lay
 Catholikes of England, in *Iulie* laſt,

Chapter 1.
The cauſe of our ſilence.

¹ His grace
 you abuſe, his
 ſoueraignty you
 deny, his might
 you hinder.

² You wrong
 his Maieſty,
 charging him
 to be a perſe-
 cutor, and your
 cauſe ſhewving
 your ſelues vn-
 thankefull for
 his fauour.

³ If your plots had taken, you had marred all.



MOST ¹ Mighty and gratiouſ ſoueraign. Many are the reaſons that haue cauſed vs to expect with perpetual patience, and profound ſilence, your Maieſties moſt gracious reſolution for ſome benigne remedy, and redreſſe of our moſte grieuous calamities and afflictions: as the confidence of a good cauſe; the teſtimony of an incorrupte conſcience; the memory of our conſtant and continuall affection to the vndoubted right and Title, in remaynder of your renowned Catholike Mother, to the Crowne of England; the imputations, Croſſes, and afflictions, we ſuffered many ² yeares therefore; the publique and gratefull acknowledgment that your ſaide glorious Mother made thereof, at the time of her Attainment and execution, in the preſence of the Lords there aſſembled

[a] Her bludis
shed, & yet re-
maineth peace
& authority
to work them
redemptio of
her so desired.

assembled for her conuiction, vttering these words:
[a] *VV'o is me for the poure Catholikes, and the miseries
I foresee they are like to endure for their irremouable af-
fection to me and mine: If I vv ere as free as mine estate
and innocency requireth, I vvould gladly redeeme their
vexations vvith my dearest blood.*

The same zeale and promptitude after her decesse,
we shewed in your Maiesties right, and ¹ pretention ² *His Maiesties*

to the Crowne of England, the oppositions were ² *right is but pre-*

made by vs and our Catholike brethren and friendes abroad and at
home, leauing nothing in our power vndone, that might lawfully ad-
uance your Maiesties rightful Title, as Heir apparent to the Crown of
England, against all practises or proiects to the contrary.

(b) Our ¹ forewardnes in proclayming your Maie- ² *against the*
sty without any further warrant then the right, and ³ *Kings right, in*
iustice of your Title, and the loyalty and affection of ⁴ *his booke of ti-*
our hartes. ⁵ *tles, & so did*

(b) The L.
Monteagle M.
Fran. Treshā
Sir Lewis
Tresham, in
the Towre of
London.

(c) The ¹ dangers and difficulties that some amongst ² *at his solut vrs*
vs passed in performing thereof, in times so green and ³ *VVhen there*
doubtfull. ⁴ *v. vs no re-*

(c) Sir Tho.
mas Tresham
at North-
hampton.

(d) The generall ioy and applause shewed by vs, ¹ *medy.*
with remarkable signes of infinite contentement at ² *None of these*
your Highnes entrance into the Realme, with dutiful ³ *I hope, vvill*

(d) The Vis-
count Mon-
tague largely
casting mony
among the
people.

offices of ioy and readines to proclaime and receiue ¹ *either sub-*
your Maiesty, were performed by Catholikes, with ² *scribe this peti-*

(e) The Lord
Winsor, the
L. Mordent.

such alacrity in most places of the Realme, and those ¹ *tion, or confes*
in such (e) distance one from the other, that they cold ² *the Pope to be*

haue no intelligence one with another, how they ¹ *supreme head*
should behaue themselves in that occasion: which ² *of the church.*

maketh it euident, that so generall a consent, in so ¹ *Was it dan-*
suddaine and important an affaire, of persons so by ² *gerous to pro-*

places deuided, could not proceede from any other ¹ *clame the King?*
fountaine, but from an vniuersall and settled deuotion ² *Rather grieef,*

to your Maiesties vndoubted Title. ³ *for ouer, and*

All which offices of our loue and loyalty, we assure ¹ *anger.*

our selues, are as well knowne to your Maiesty, as your Maiesties Cō-
dor & Clemency is knowne vnto vs, & by vs blazed throughout the
Christian worlde: And not by our tongues and pens onely are these
your heroicall vertues made so notorious, as they are by the often
publicke and ¹ gracious promises also, & protestations, which your ² *Will you say*
Maiesty (out of the infinite bounty and magnanimity of your ³ *the King haib*
minde) hath made as well to Princes abroad, as to priuate Men ⁴ *broken pro-*
at home: as well before as after the *Queenes* death, as well be-
fore as after your entrance to the Realme, both in priuate and in pub-
lique

lique, both in Palace, and Parliament, that you would haue no blood for Religion, that you would haue no sale money for conscience contrary to the word of God, that you would reuiew the lawes made against Catholikes and giue order for clearing of them by reason, in case they haue bene in times past farther, or more rigorously executed by the iudges then the meaning of the law was.

The intended performance of which your most gracious promises receiued a memorable commencement in Iuly last past, some few dayes before your Royall coronation, when by speciall order of your Highnes, without any suite or motion of Catholikes, certain Recusants of the best quality and ability, out of diuers parts of the Realme, were sent for to Hampton Court by the Lords of your Maiesties priuy Councell, and were by them very respectfully and curteously vied, & also assured by the saide Lords, that your Maiesties Royal pleasure and Clemency was to exonerate the Catholikes of this realme from henceforth of that pecuniarie mulct, of xx. pound a moneth for recusancy, which your Maiesties grace and relaxation

the saide Lords signified that they should so long enjoy as they kept themselves uprighte in all ciuill and true cariage to your Maiesty and the State, without contempt: whereunto reply was made, that recusancy might be held for an act of contempt: it was answered by the Lords of the Councell, that your Ma-

The xx pound a Moneth for Recusancy released by the Kings voluntary promise in Iuly, 1603.

Can men refuse to concur in gods worship, and yet be guiltlesse?

iesty would not accept recusancy for a contempt: And this your Maiesties gracious order and pleasure the sayde gentlemen recusants, were willed to signifie to all other Catholikes.

But contriued by Watton & Cleike, two Romish traitors & martyrs.

Which grace proceeding from your Maiesties meere clemency & voluntary good will, in that most dangerous time of the discouery of the conspiracy of the Lord ^{Gray} and ^{Cobham}, seemed to vs so inuincible and so little subject to chaunge or alteration, that comparing these bountifull effects with the repose & trust, which your Maiesty (in your Printed booke to your Peeres son) seemeth to put in them that were faithfull and resolutely affected to your Mother, and with the speech your Highnes made the first day of the Parliament tending to some more temperate course in matter of Religion then was of late vsed,

But are least your presumptuous challenges & treasons of vs, without any diffidence or distrust, either in our own merits, or your mercy.

we had great reason to abstaine from farther importuning your Maiesty, either by friends or petition, but to expect with silence, patience and all humble submission, how your Maiesty should please to dispose of vs, without any diffidence or distrust, either in our own merits, or your mercy.

What then meant you by your importune petitions?

If merits were respected, what can you claime?

Chap.

Chapter 2.

The reasons that have driven vs to^o breach of silence, and to a necessary and iust defence.

BUT Alas (Dréade¹ Souveraigne) we see our silence, modesty, and simplicitie so abused by some² indiscreet Ministers, who in their Bokes and Sermons make it evident, they think no abuse or indignitie offered vs, sufficient to latissime their³ rigorous mandates, or supresse our righteous cause, that wee are driven thereby to breake our determinate course of silence, vrged and inforced thereto by these sequent occasions.

The first reason.

Firste, that wee see our selues, as superstitious persons, excluded⁴ from that supreme Courte of Parliament, that was first founded by and for Catholike⁵ men, was furnished with Catholike Prelates, Peers, & Personages, and was indowed with those Goodly Priueleges and prerogatiues by Catholike princes & to⁶ continued from the first conuersion of our Nation from Paganisme for so manie hundred yeeres without alteration, till the times of Edward⁷ the vi, a Child, and, *Queene Elizabeth* a Woman: and by the lawes made by Catholikes in those Parliaments, the honor, peace, and wealth of this realm hath been, and is⁸ maintained, and your Maiesties right and succession to the crowne, mightily (against all your aduersaries) fortified⁹ and supported.

The 2. reason.

We see daily, billes and¹⁰ bookes exhibited against vs in Parliament and elsewhere, ¹¹taxing vs very vnjustly, with most odious names of heretikes, sectaries, superstitious persons, and idolaters.

The 3. reason.

We heare that your Maiesty is often¹² solicited to extirpate the very roote, race, and memory of vs, out of your Dominions, and rather to admit¹³ Miscreants and Iewes then Catholikes.

We

¹ Better it is to be silent, then to speak foolishly.

² The Popes vassalls dread him not, nor count him supreme.

³ They should be indeed very indiscreet, if they could not discern your false religion from catholike doctrine.

⁴ Remember your bloody persecution & vigour in queen Maries cruell reign, your massacres of Christians.

⁵ Not for superstition, but either for refusing to acknowledge the kings supremacy, or for other your demerits.

⁶ These Catholike men neuer knew your Cacolike doctrine of Trent, nor your late treacherous practises. ⁷ These selous belike, do know what Parliaments were called in King Lucius his time? Do they meane to exclude Children and women from the crowne? ⁸ By this reckoning papists are no Catholikes. For they made the king and country subiect to strangers, and suffered the Pope to make a spoile of the kingdome. ⁹ Weakly do they support the kings right, that make him tributary to the Pope, and utterly do they overthrow his successors, that give the Pope power to dispose of kingdoms. ¹⁰ The parliament is no place where books are exhibited. ¹¹ You are not taxed with names, but for crimes and that most iustly. ¹² By what are you not asseamed to bely his Maiesty? ¹³ A slanderous imputation both to his Maiesty, and the state, as if they meant to allow miscreants.

Wee heare a newe motion is made for the reuising of the former capitall lawes and pecunia= The 4. reason.

¹ Only against tye paymentes, and other penalties, rather charge= such as committing vs with a heauier hand, then easing vs of our former bur= capitall crimes dens: we heare that men are to pay for their wiuers reculencie, which in the hardest and heauiest times neuer was admitted: that the hauing and keeping of a schoole master [not allowed by the Diocesane] is to be punished with xl. shillings a day: that all such as goe ouer to study in forraigne partes without speciall licence, are to be disabled of alir= heritance, Lands, Legacies, or other goods, chattels or possessions whatsoeuer. These instances duly considered, cause vs greatly to feare,

² None so clamorous and importunate, as these petitioners, that your maiesty may in time, by the importunat and dayly clamors and calumniationes of our adueraries, be incensed & incited against vs your most faithfull ¹ subiects, who liuing in certain securitie of theyr owne innocency, and your Maiesties mercy and bountie, labour not by vnquiet oppositions to contradicte the false informations of our aduers part, but only rely vpon the prouidence of God almighties protection, and your Maiesties, who *tanquam Pater patriæ* is and euer hath been, the certaine sanctuary, and common support of all iust and innocent men. And since the discharge of our mind, can in our poore opinion bring no other inconuenience, then light to your resolutions in such things, as your Highnes is now to determine of in this pre'ent Parliament, being the fittest time for your Maiestie to heare the desires and requests of your people, and we hauing no other meanes to make them knowne, but by this our dutifull Petition, we are the bolder to

³ How are they the kings subiects, that subiect them= selues to the Pope, or faile= full, that so often oppugne their kings? present vnto your Maiesties view this our simple and sincere *Apology*: least God should be offended with vs for our silence in matter of ⁴ his honoure, least the Christian world should condemne vs of negligẽce in defence of our ¹ poore distressed cause: least our Children and posterity should argue vs of carelesnesse and pusillanimity in a cause concerning their liues, estates, & their very soules ² saluation: finally least our adueraries shoulde insult ouer vs & repute vs *tanquam confidentes reos*, if after so many blowes giuen, we should not hold vp the Buckler hand to saue our heades, from viter confusion and destruction, and leaue some monument to our posteritye of our zeale & deuotion ³ in *negotio animarum*, and our duty and affection, ⁴ in *cultu*

⁵ How do they honor god, that serue saints and idolls? ⁶ No maruell if the cause of antichrist be poor and distressed, in the eyes of Christians. ⁷ Do you hope principum.

Yet so desirous we are to giue your Maiesty all possible contentment and satisfaction, so loath not only to commit, but to conceiue= any thing that might iustly offend your grace, that being by the reasons afore sayd pressed to put pen to paper, and to haue recourse to your Highnesse by way of intercession, we seeke not for all that to importunate

⁸ Do lay men take on them charge of soules, or care for soules, that pinne their soules on the Pope, chaire? ⁹ A goodly worship of priuces, when you make them the Popes slaves.

fortunate your Maieſty with concourſe of multitudes, nor with the ſubſcriptions of thouſands of your lay *Catholike* ſubiectes hands (a) as ſome others haue done, *in alio genere* for the furtherance of their affaires: but ſome few of vs onely in the name of the Catholikes of all degrees who eſpecially did. every way ioyne with vs in our ſubmiſſion and purgation. I doe preſent this our ſincere Apology and humble Petition, wherein if we ſeeme more tedious for the diuers important points we muſt neceſſarily handle by this occaſion, then is conſideration for men that deale with ſo mightie a Monarche; our conſolation to extreameſie with the weighty affaires of ſo manye kingdoms: pardon [O noble Prince] this our *indecorum*, for that we are driuen to touch ſomewhat in this our diſcourſe, which in part liament we ſhoulde haue laide, if we thether had bene admitted: that which to our aduerſarye wee woulde viter if they had the patience to heare vs; and that which we ſhoulde anſwere to their miſter ſuggeſtions, if we might haue that acceſſe to your royall perſon, as the extremitie of our cauſe requireth, and the true and hearty affection we beare to your Maieſtie and the commonwealth of your Potent Monarchie deſerueth. It is not our meaning (moſt mightie Monarch) being meere lay men, that make no profeſſion of letters, to examine curiouſly and contentiouſly all that our aduerſaries haue thundred of late againſt vs, or to diſpute with them in mood & figure, which combat we leaue to the diuines of both parties, when your Maieſty ſhall thinke good thereof: but with due reſpect to giue your Grace an accounte and reaſon of our beleefe and religion, and a full and ample ſecuritie and ſatisfaction: of our fidelities and ſubmiſſion,

*The anſwere to the firſt and ſecond
Chapter.*

THUS we ſee the cauſes of their ſilence, and of their ſpeakeinge. but wee cannot ſee that they are either true, or ſufficient. the firſt reaſons pretended for their ſilence are theſe, as they tel vs. the confidence of a good cauſe, the teſtimony of an incorrupt conſcience, the memory of their conſtant & continuall affection to the vndoubted righte and title in remainder of the king to the crowne of England, their zeale and promptitude ſhewed in his maieſties righte and pretention (as they call it) to the crown of Englaſd; their forwardneſſe in proclaiming his maieſty

maiesty King of England, and their generall ioy and applause at his maiesties entrance into the realme, and for these reasons they say, they haue in profound silence expected for some benigne remedy and redresse of their most greuous calamities and afflictions, But first what absurde fellows are these to talke of silence, hauing of late time published so manye discourses, libells, rimes and pamphlets both in defence of themselves, and in disgrace of others, and presented so many petitions both to his maiesty, and to all, that could helpe them, or were likely to fauour them?

Secondly if the Massepreettes, and their associates, had a conscience so incorrupte, as they pretend, and such confidence in their cause, as they boast; why doe they fly the light and hide themselves in corners? againe why doe they not make the goodnes of their cause appeare, and particularly clear themselves of those hereticall and treacherous doctrines wherewith they stand charged? they shew themselves most shamelesse, when they defend the popes clayme in deposing kings, and translating kingdomes, and adhere vnto him as his sclauies and mayntaine grosse idolatries, and absurde nouel ties to talke either of a good cause, or of a good conscience.

Thirdly if they indeede had fauoured the kings vndoubted righte, then woulde they not haue called it *pretention*, nor put him *in remainder*, as heere they doe. Nor would so many of them haue fauoured *Parsons and Coluill*, that haue opugned the kings title in bookes published to the worlde, nor haue receiued pensions, and interteined intelligēce with other claymers and pretenders.

Fourthly those, which fauored the *Iehusites* and spaniardes, and pope did not then much applaude, when either his maiesty was proclaimed king of England, or firste entred into the realme. But when they sawe the states forwardnes; then whatsoeuer heauine sse lay at their hartes, they were forced to set on the best face they cold, and to do as others did though with smal alacrity, as the dejected countenances, hea-
uy

uie sighes and sobre cheare of diuers of them did declare Knowing the king to be of a religiō aduerse to the Pope, by the rules of the Popes decretales, which they regard as much, as the holy scriptures, they might not fauoure him, nor comfort with him, if they had beene able to resist.

Lastly most vniustly they charge the state, as oppressing the papists *with greuous calamities and afflictions*, whereas their consorts in Spaine and Italy with all cruelty spoyle and murder our brethren, and the state doth only punish recusancy with pecuniary mulctes, and very rarely, and of few and of late tyme hath begun to exact them.

But had these fellowes so good a cause, and conscience as they pretend, yet should the same rather moue thē to speak, then to keepe silence. For, who is not bolld to speake in a good cause? to mention the kings mother, or the conspiracy of *Gray and Cobham* (they shold say of *Clerk and Watson* the principall contriuers of that plot) they had no reason, being the causes of her destruction, drawing her indirectly into their intricate practises, most dangerous to her person and that conspiracy proceeding onely from the inuention & practise of Papists.

The next causes of their silence were, as they say, *the promises made by his maiestie both in publique and private, the courteous vsage of certain recusants at Hampton court, and his maiesties speech the firste day of the parliament*: But these are matter, that rather might moue them to open their mouths, and to giue thankes to his Maiesty for his vnderferued fauors, then either to suppress his prayes in silence, or to mutinously to mutter, and to vtter wordes of discontentment, as if they had bene dealt withall hardlie and vniustly. Furthermore they do bewray their vngacious and crooked nature, that seeme to charge the king with breach of promise, and alteration of his courses, who promised more then they deserued, and performed all that hee promised, and altered not his course of Clemency, though forced thereto necessarily by alteration of theyr lewde course

and their agents importunity. For his promises at *Hampton court*, which are principally vrged, this I answer, that in that place, neither was any toleration of religion demanded nor any such matter promised. nay the cause of the repaire of diuers recusants thither was the suspition conceived of them, as if they were guilty of the pfect treason, and not any new motion for toleration. Thereupon they prayed his maiesty to haue a good opinion of them, being guilty of no other crime, as they sayd, the recusacy. And he like a most gracious king & father of his people answered, that the same shoulde be no conuiction, if other wise they demeaned themselves loyally. Had they beene as dutifull, as his maiesty was benigne and gracious, they woulde not haue entered into those plots, and rebellions, which some did afterward. That his maiesty did neuer promise any toleration of popery at any other time, a noble Counsellor did assure all that were present, when Digby vpon occasion did mention and vrg the same at his arraignment. His Maiesty saide hee as well before his coming to the crowne as at the very tyme, and at wayes sence, was so farre from making a promise, or giuing hope of toleration, that he professed, he shoulde not endure the very motion thereof by any what soeuer. For his clement courses, against recusants, & euil deserting papists, I need not say much, the same being notorious to the world only I wish that this generatiō wold not abuse his clemēcy, but seeke to bee thāksful for his former fauors, the prouoke his iustice by their cōtinued il carriage misdemeanors, & secret plottings

The reasons which they alledge for the making and exhibiting this petition, are these. firste they tell vs that they are excluded as superstitions persons from that supreme court of Parliament, that was firste founded by, and for catholike men. Next that daily bills & Books are exhibited in Parliament against them, taxing them with odious names of hereticks, sectaries, superstitions persons, idolaters. Thirdly that his Maiesty is often solicited to extirpate the race and memory of papists out of his dominions, and rather to admit miscreants and
leues

lesse then Papists. And lastly that a new motion hath bene made for the remitting of former capitall lawes, and pecuniary payments, and other penalties. For these causes, they say they haue emboldned themselues to present to his maiesties view this apology, and that firste, *Leaste god should be offended with their silence in matter of his honor*, and next *leaste the Christian world should condemne them of negligence in defence of their distressed estate*, and thirdly *leaste their children and posterity should argue them of carelesnesse and pusillanimity in a cause concerning their liues, estates, and soules saluation*, and lastly *leaste their aduersaries should insult ouer them*, and repute them *tanquam consentientes reos*. But firste we answer, that diuers maters heere alleadged are false and some wicked and slanderous, next that their reasons are impertinent & not concludent. That papists are excluded out of parliament it may be proued false by the exāple of diuers particulers, which I could name if I list. This is most certain, that no Papisticall burgesse, or knight is refused in the lower house, vnlesse he refuse to acknowledg his maiesties supreme authority: which if he doe, he is not only to be excluded out of the house, but out of the lād, if he haue his right. It is also an old trick of falsity to affirme papists to be catholikes they must shew that they hold Apostolike and Catholike doctrine, or els renounce the name of catholikes.

Thirdly they erre grossely if they suppose, that Parliaments wer founded by papists professing the puddle doctrine of the popish sect, flowing out of the sink of the conuenticle of *Trent*, or that they were made for such as impugne the Kings authority, and adhere to forreigne enemies.

Fourthly they shew themselues not onely to be spreaders of false tales, but also ignorant of Parliament causes, that say that books wer exhibited against the in parliament: for that sacred senat is no place, where to exhibit books. But if in parliament time any Books were published abroad, it was to answer their iangling supplications, and discourses, which thought to be heard for their much babling.

Fifilie ridiculously in the superlative degree they call themselves the kings *most faithfull subiects*. The falsity thereof appeareth by the proceedings at *VVinchester* againste *George Brooke* a lay and lame papist and subiect, and his compli-ces, but much more is the same made euident by the flagitious treason of *Percie, Caesbrie, Faux, Owen Baldwine*, and their consorts, and the rebellion, which thereupon ensued, wherein they expected, and the Iesuites and massepreests promised the aid and concurrence of al the papists in *England*. and many no question, woulde haue joy-
ned with them, but that they were taken before their tyme, and choked in the birth of their dangerous destinies.

Sixtly wickedly they slander the state if they suppose that any therein doe desire, that eyther *lawes, or other miscreants may be admitted*, and wrong his maiesty, if they say, hee giueth eare to such motions. Nay hee desireth rather the couer-
sion, then the destruction of papists, albeit they are the onely miscreants, that are to be feared in this land.

Finally it is no new matter, to make motions for restraining the insolency of the massepriestes and their adherents, For if these petitioners be not old, such motions were made before they were borne. King *Henry the 8.* at the motion of his subiects repressed such as shold attempt to maintain the popes authority, which is a main ground of popery. And long before his time were lawes of *promissions, and premunire* made, to stop the popes encrochements, and dayly do recusants giue occasion to make new lawes against them. But admit massepriests and their adherents and the Popes truly deuoted creatures had been excluded out of parliaments, and that in bills & books they had been charged as *sectaries, superstitious persons, hereticks and idolaters*; and further, that his Maiesty had bin moued to take a course with them, and the parliament, to aggravate their penaltyes, and to prouide for the execution of lawes against them; yet haue these lame witted lay papists no cause, eyther to make these outcries, or to publish these slanderous libells, not onely to the disgrace of our late

late gracious Queen, and King Edward that excellent spirite, but also against his maiesty, as if he meant to giue intertainment to miscreants, and knew not how to keepe measure in punishing papists and other sectaries and heretikes. For first the Parliament is no place for such as loue strangers, better then their owne princes, and depend vpon forrayners, rather then their countymen. Secondly papists are no catholikes, nor were parliaments founded eyther by such as beleeued the filthy doctrine of popery pumped out of the popes brest in the conuenticle of *Trent*, nor for such caitiffs & miscreants as beleue that doctrine.

Thirdly if such as in England adhere to the Pope, and positiuely hold his doctrine, be called *hereticks, sectaries, superstitious persons and idolaters*, they are not wronged. For the same is clearly demonstrated in diuers treatises, and partly in this answer. And little are these lame petitioners able to say for themselves to the contrary. Nay they haue fauor, considering their intelligence and practises of late with the pope and his agents, that they are not called far worse.

Lastly they haue no reason to complaine of penall lawes made against lay-papists. for the penalties are only pecuniary, and very remissely pursued. but the bloody inquisitors, and the popes adherents murdre and massacre all, that professe true religion, in places where they command, and this had *Percie* and his companions doon in England, if they had preuailed. Further, themselves will not deny, but that idolaters, heretikes and sectaries may lawfully be punished. And if they should deny it; yet would the examples and practise both of *Hezekiah*, *Iosiah*, and other godly kings before Christs time, and of *Constantine*, *Theodosius*, and other christian emperors since christianity began to be professed, plainly proue it. But it hath been and shall alwayes be plainly proued, that papists are sectaries, superstitious persons, heretikes, and idolaters.

Their feare therefore, least God wold be offended with them for their silence in this cause, is superstitious and very foolish

foolish. For god is rather displeased with such, as seeke to erect open idolatry, and to maintaine grosse superstition and heresie, as these ignorant lay papists, or rather lame Masse-priestes seek to do; then with such, as keep themselves within the lists of their ignorance, and hold their peace.

Secondly true it is, as they say, that their cause is poore, and more poorly defended. And therefore great simplicity haue they shewed in prating of things about their capacity, and for this cause they stand condemned by all true Christians, which would haue liked much better their sober silence, then their violent and foolish libells.

Thirdly their Children, whom these petitioners, that deuide themselves from gods church, do deuide from the Christian world, as being no part of it, shall in time to come haue iust cause to curse such parents as bring them vp in ignorance of true religion, and open idolatry. And if they haue grace, will with their babbling parents had neuer medled in this desperate cause.

Fourthly so far are they from making any iust defence against their aduersaries, that they giue both them, and others iust cause to insult and tryumph, seeing that the wittes of lay papists and their teachers beeing sommed and pressed together, no drop of reason or piety hath proceeded from them, to season their vnfauory religion.

Finally they confesse, *that they obserue no decorum*, and yet profess, *that they will not examine curiously, that which by their aduersaries hath bene thundred out against them, nor dispute in moode and figure with them.* And yet they pretend to be desirous to giue his maiesty all possible contentment, and an accompt of their beleefe and religion, and a full and ample security and satisfaction. But if they obserue no *decorum*, it is not like they will content his Maiesty; and hardly will they giue satisfaction to so learned and wise a prince without curious examination of matters objected. They must also dispute, if not in moode and figure, yet in some better forme, then now they do, if they will either proue vnto vs their dis-
figured

figured and cuil qualified religion, or els iustifie vnto his Maieſty the reaſons of their rude request, that is not only subscribed, as approued by subscriptions of a thousand hands, (as that was of the *Millenary ministers*, of which these lay papists talke idelly) but also with the terror of many thousands of the popish faction, as it were obtruded to his Maieſtie.

So we may see, that these petitioners are able to bring neither truth, nor reason for the iustification of their cause keeping silence, when they should haue spoken, and speaking nothing to purpose, when they resolved to breake silence. But if we please to examine the true cause both of their former silence, and this present petition; we shall find, that their silence proceeded partly from their great occasions being busied in diuers practises against the state, as these horrible treasons lately discovered do declare, and partly from the lewdnesse of their cause, that by farre better orators, then these laymen, cannot be defended. Contrarywise the occasion of their petition is not any wrong offered by vs, but rather a wrong intended by them, and that both to his maieſty and to the state, while bragging of the numbers, forces and correspondēce with strangers, they endeuor to strike a terror into his maieſty, and buzzing these foolish tales into the ears of the multitude, desire to trouble the peace of the state. But the state of things being well known, neither shall his maieſty haue cause to feare their threats, nor the people reason to beleue their foolish tales. For as they feede themselves, (like as all fugitiues and malcontents do) with a fond conceit of their owne strength without grounds of reason, so they feed their readers with words, and shewes, without any sound demonstration of any point of their erroneous religion. God grant, that the simple seduced papist may as well apprehend it, as we shall prooue it; and then will they hereafter be more wary, how they venture their state and soules vpon the masse-priests warrant, who vpon the hazard and losse of others, doe
reape

reape no small aduantage now, and seek to bring all into ad-
uerture hereafter.

Chap. 18.

*Of the quality, number, and forces of English papists,
and of their assurance, and resolution, which
they pretend in their religion.*

IT were much to bee wished, that the pa-
pists of England did either well know them-
selues, and their owne qualities, numbres,
and forces, or else had learned, for what re-
ligion they contend. For then neither would
they stand so much vpon their merits, qua-
lities, numbers and forces, nor yet once offer to talke of the
assurance of their religion, for which they haue no ground;
and this euerie other man doth acknowledge, seeing their
merites, if we respect fauor, to be slender, their good quali-
ties to be fewe, their forces to be nothing in regard of his
maiesties numbers of true subiects, and considering that the
doctrine of popery may not be examined by lay papists, and
wholy resteth on the Popes pleasure. Their pleading
is moste simple, as the two chapters following doe de-
clare,

Chapter. 3.

*The estate and quality of your Maiesties
Catholike Subiects.*

FOR the cleare vnderstanding of which two pointes,
maye it please your Grace to consider, first what is the state
and condition of your faithfull and Catholicke subiects
for

for ¹ number, quality, and desert; next what ² Religion it is they prom³ ⁴ They would fesse, and vpon what grounds: lastly what they are of your Maiesties *terrisse bus* *subiects* of their Rank, that for former or future seruices, and submil- *isly* *vwith* sion in all ciuill and temporall causes, against all both domesticall and *shew* *v of num-* forraigne enemies, haue and will go farther, or venter more willingly *bers,* *& reproch* their lues & liuings for the honour and defence of your person, great *him as vngrate* nesse, and posterity, then they, and their friends both haue, and vwill *full,* *not re-* doe.

In deliuey of which points, we hope your Maiesty will expect no *deserts.* farther art, or eloquence then may be required of men plunged, and ² Their religio= perplexed with the ¹ flux and reflux of perpetuall vexations, which *on is declared* is truth that craueth ¹ iustice, and teares that crye for mercy. *to be a bochpos*

It is euident (*Dread soueraine*) that the subiects of your Maiesties *of heresies,* *im=* Realmes of England and Ireland consist of *Catholikes,* *Protestants,* ¹ *Pu =* *pieties,* and *no.* *ritanes,* and other sectaries: the *Catholikes* and Catholike affected in *uelities.* Their this Realme, notwithstanding the long persecutions in the late queens grounds are dayes, were at the entrance of your Maiesty to this Realme, ² *esteemed uncertain* *tran* to be as many, as any other of the sayd professions of Religion; and as *disions,* and the for Ireland, few there are of that nation, that are of ² *popes decreta=*

An Irishman
a protestant is
rara avis in
terra.

ny account or firehold, but are ² professed Catholikes *line fanciers,* besides those that are Catholike affected. ¹ *The Pope be-*

And as for the Catholikes of this Realme, it is well like hath *given* known that their ¹ Ancestors haue deserved well of *bus clients* *a* this commonwealth both in warre, and peace, both *purgation,* *that* at home and abroad, and for their fidelities, and laudable seruices *are thus trou-* haue bin aduanced by your Maiesties progenitors, vnder whom they *bled* *vwith* liued and serued, from whom we hope that in no point we, degenerate *fluxes* and *re-* only that which in them was esteemed the ¹ *polesstar* of all their vert² *fluxes.* But for tues (to wit) the Catholike Religion, is in vs ¹ *punished* for wickednes *vexations* they *have no reason*

M¹

This to complaine

here in England, considering their *wealth* and ease at home, and the cruelty of their *consorts* abroad, and their *deserts* at home and abroad. ¹ *If you cry for iustice,* *vwhat needeth* *mercy?* *vve find* your p¹eadings so absurd and destitute of truth, that neither your crocodiles teares can excuse you, nor iustice acquite you. ² *They put themselves before* *his* *Maiesties* *loyall* *subiects,* and rayle at the state, as bearing *vwith* *seclaries.* They do also leane the Scots out of the number of the kings subiects. Iudge then *vwhether* it be possible to find more proud beggars, or insolent malcontents, or rayling hypocrites. ⁴ *God forbid* the *x. part* of the people should be the *Popes* *marked* *slaves.* ² *They obserue* *onely* *certaine* *externall* *rites* for *vwant* of better teaching, but *vnderstand* scarce any point of *popish* *sophisticall* religion. ³ Some of your ancestors were also pagans or heretikes, in infinite, as may be specified by the *bastard* *ly* *doctrim* of *Trent,* and of other late *couenticles* of *popes,* *schoolmen,* and such like teachers of *popery.* ¹ *Your polesstar* is not *Catholike* religion, but the *Popes* *chaire.* ¹ *Not Catholike* *faith,* but *sedition* *practises* and *doctrines* covered under this *maske* are *punished* in Eng- land.

This did our Catholike Parents, dignified by your Maiesties eath-
like progenitors, leaue vs to succede them in their Religion towards
God: their fidelity towards ¹ our Princes, and their natue freedome
² You succeed them in this your Realme of England, which we haue ³ lost of late yeeres
being neither vnder the Raigne of our late Queene, for no other crime or offence,
found in religion, then for that we endeouored to serue God as our Catholike forefa-
⁴ on, nor affect= thers haue done before vs, euer since the conuersion of our ¹ Country
on to your prin- from Paganisme; and to saue our soules, which are more pretious in
ces. his sight, then all the kingdoms in the world: and although we were
⁵ So malefact= debarred from all offices and dignities, and lued as it were in perpet-
ors loose their uall banishment and confinement: yet was it neuer heard that any
liberty. one of our number of such suffering recusants, euer ⁶ lifted vp a finger
⁷ Not onely to the least damage, or dettirement in the world of our Prince or coun-
Christians, but try. And thus by these few lines your Maiesty may see the multitudes
also Pagans condition, and disposition of your Catholike subiects; who humbly pro-
may be asse= strate at your Maiesties feet craue to be restored to their former and
med thus to ly. ancient freedom.

What we haue here spoken, or shall hereafter speake of our ¹ hard
For not only vsage in our late Queens dayes, we are driuen thereto by necessity,
the service of for mouing your Maiesty to commiseration, by comparing in your
Saints, and wisdom the grieuousnes of our punishment, with the quality of our
Idols used in deserts, that thereupon you may temper the ² asperity of the former
the Church of proceedings against vs, which our late Soueraign her selfe in her later
Rome, but also dayes began to do, giuing the world to vnderstand by the last procla=
the Popish mation that euer she made in that kind, that she began to ³ distinguish
those doctrines between Religion and Treason, and aswell therein, as in diuers other
of popery, books and proclamations tending to that purpose, before published
which wee vpon any notorious execution vpon Catholikes, she diuers times, and
refuse haue by her Ambassadors to diuers Princes abroad did promise and pro-
been brought tect, that her will and intention was not to punish her subiects for their
into the Church (a) Religion & conscience, whereby we conceiued som
long after this hope, and found some effect a little before her Ma-
conuersion which iustices death, and in this mind and disposition God (a) Our late
they talke of. did take her, and your Maieste found vs; which consi= Queen euer
⁴ Did not she dered

rebells in the North, Anno. 1563. and in Ireland An. 1599. and at other times lift up their fingers and
hands against the Queen ⁵ and are not the Papists in all places ready to rise against Prin-
ces excommunicate by the Pope? ⁶ See the ingratitude of recusants, and what Princes
receiue for sparing them. ⁷ Compare it with the proceedings of the bloody inquisitors of
Spaine, and compare our Kings with Popish princes, and then the world may as well
see the moderation of Christians, as the cruelty of papists. ⁸ She did alwayes distinguish
aright betwixt the articles of religion and treason. But papists hold it a point of religion
to execute the Popes bulles against their lawfull princes, which true Christians accompt to be
treason.

¹ Lawes made

against papists

are the onely

bands, that hold

the state toge-

ther, and the

best meanes

we can use

to contricare

the mischiefs in

teded by them.

² They were

alwaies most

slowly execu-

ted.

³ A shamelesse

slander. It was

only a devise of

the papists fa-

ction.

⁴ The Pope is

the Church to

these men, and

by the same

reason his close

stool may be

their chappell.

But if they give

the Pope power

to excommuni-

cate princes,

and to depose

them, these

popes church-

men are but

mean subiects.

⁵ Very wickedly and

saucily, and treacherously

allowed by papists.

⁶ Then is

Parsons and his followers

more diabolically disposed

towards the king, then

Satan himself

For they have long

impugned and denied

the kings title to the

crown of England.

⁷ We

report vs for disproofe

of this to certain discourses

set out by Parsons and Coluill.

⁸ This Sea

of Rome is a sea of abhominations

and mischiefs. And therefore

it is not much materiall,

what is regorged out of such a

which times compared together, do demonstrate that the severity of

lawes made against Catholikes, were the ¹ fore-runners of infinite mis-

chiefs and miseries, And least your Maiestie beholding such bloody

and strange lawes made against vs, with their ¹ rigorous execution by

the space of so many yeares in so long a Raigne, as was that of our late

Queen; might thereby coniecture that such new and neuer hearde of

decrees, could not without vrgent or notorious occasions haue beene

inuented, constituted, and so severely executed, least this apprehension

of these former proceedings might make the like impression in your

mind, and auersion from vs: we humbly craue your Maiesties gracious

cares and attention: And when you shall reuiue, and consider deeply

the lawes made against vs, & compare them with the objected crimes,

that then some ouerture may be proposed to the present Parliament,

for clearing the lawes by reason, which is the soule of the law to them,

that distinction may be made by iustice betweene the innocent and

guilty persons: for howsoeuer the late ^(a) Queen might

haue pretention to make them, both by reason of her

illegitimation by her own Father in publike Par-

liament notoriously diuulged, and the jealousie she

euer stood in of the Queen your gracious Mother,

both for the back and alliance she had with France,

and the right she seemed to haue by the ¹ sentence of

the Church, pronounced against the diuorce of her

Father; and the diuers censures and ¹ excommunica-

tions promulgated against her: Yet your Maiesty [of whose rightfull

succession and most lawfull, and legitimate possession of this Crowne,

² Satan himselfe being put to his shifts can make no doubt or difficul-

ty; against whom no ³ Copetitor either hath, or had purpose or power

to contend, ^(b) whom the ⁸ Sea of Rome is so far from

censuring, that she hath already censured all those

that shal any way seek to gire you any disturbance or

molestation, and with whome all the Princes in

Christendome are in perfect peace and amity; and

whom

⁵ Very wickedly and saucily, and treacherously allowed by papists.

⁶ Then is Parsons and his followers more diabolically disposed towards the king, then

Satan himself For they have long impugned and denied the kings title to the

crown of England. ⁷ We report vs for disproofe of this to certain discourses set out by Parsons and Coluill.

⁸ This Sea of Rome is a sea of abhominations and mischiefs. And therefore it is not much materiall,

what is regorged out of such a gulf of impieties. But that the Pope hath not excommunica-

ted the King, it hath proceeded rather from fear, then love, or any indeavour of Gifford, or

Bethune. His predecessors got nothing by excommunicating Queen Elizabeth, and lesse

averted the Pope nor won by censuring his Maiesty. What the vobore of Babilon doth,

his Maiesty hath no cause to like. This is certain, the Pope neuer censured Clerk, nor Watles

nor Percy, nor Digby, nor Garnet, and the rest, that sought the subuersion of the state.

^(a) Thereason that might moue the late Queen to make lawes against Catholikes.

^(b) Vide D. Giffords commission, and Monsieur de Bethunes letters;

whom Catholikes haue as yet no way¹ offended, but by all meanes

(2) His Maie-
sty hath no
such reason
to continue
the lawes a-
gainst Catho-
likes, as the
late Queen
had to inact
them.

endeauoured to serue, satisfie, and content. (a) Your
Maiesty [we say] for these respects, hath no such ap-
parant cause to continue those lawes, as the late
Queen had to inact them, the reasons and foundatio-
ons of those lawes, being by this happy mutation of
state, time, and persons viterly² removed.

If then [Dread Soueraign] we haue been, are, and
will be [as we haue and will demonstrate] as loyall,³
faithfull, and affectionate to your Maiesty, your pre-
decessors and posterity, and euen to those Princes
that dealt most hardly with vs, and to the good and
peaceable estate of our Country, as any sort of your

*Hath the
king no reason
to be offended
with the ta-
mules & pra-
uities of papists
in Scotland &
England? vvh
then vvas
Watſe hanged
and order ta-
ken to persi-
cute the Scot-
tish rebels?*

Maiesties subiects within the Realme of our Ranke whatsoever; we see
not how by authority we can be driuen to forsake our Catholike⁴ Fa-
thers faith and beleefe, ynlles authority can by reason & conuince vs
that our faith is infidelity, our Religion superstition, and the seruice
we vse Idolatry, or the⁵ Doctrine we receiue heresie. These are points
first to be decided and determined amongst Diuines and learned men
of both parts, and therefore that Magistrates should proceede against
vs, as men conuicted of those crimes, before our cause be heard and
determined, by them that are by God⁶ appointed to handle those
high and important points of diuinity: we hope your Maiesties clea-
rmercy and piety will not permit: But iudgement⁷ being past on our
side already, in so many generall Councells abroad, and so conuoca-
tions and Parliaments at home, commending and approving the faith
we professe, what reason can giue life to that lawe, that doth reuerse a
sentence so authentically giuen, without the full form of iustice and
processe therein required?

*vvhv vvas the
lawe executed
against Faux,
and Digby, &
other traitor-
ous papists?
Neuer as long
as the king pro-
fesseth true
religion: or re-
fuseth to be-
come the popes
vassall.
As the
leaguers vvere
to Henry the*

3. of France, whose throat they cut, Or as Percy and Catesby of late were to our King.
4 Your faith is proued neither to be Catholike, nor your fathers faith. 5 Authority is one thing
reason another. These iumble both together. 6 This is proued, and all your bragging obiections
answered. Contrarywise you proue naught against vs, and yet force vs to embrace your
wicked opinions. 7 They will onely haue the pope to be iudge. 8 Neuer with you in any law-
full generall counsell. 9 Proue your popes mistre and massing sacrifice by conuocations and
Parliaments, if you can.

Chapter 4.

The reasons why we are so resolute in
our Religion.

Reasons of
Religion.

THE first reason that we giue of our faith and Re-
ligion [Sacred Soueraigne] and why we ought not

¹ *The Turkes and any other hereticks are able to say so much as these do, albeit they proue nothing.*

² *Proue this grace, and exhibit this holy word, and when you say something.*

³ *Few lay preachers understand scriptures in strange tongues, and in*

vulgar tongues they may not read them.

How then come they to know, that scriptures make for them? do they beleue the pope and his emissaries, that giue them black for white?

⁴ *With whose works you are but little acquainted.*

⁵ *What is that to those that professe*

the popes particular doctrine? ⁶ You feare purgatory fire. He'll fire you feare not that runs with your holy father headlong into hell, and with rebels into treason. ⁷ Why then do you prefer the popes lawes before the letter of gods lawes? ⁸ What is that to us? ⁹ All was not of your religion. The Greek church at this day renounceth your error. ¹⁰ That is the question. We proue the contrary by particular instances, and euident demonstrations.

to suffer therefore as delinquents is, that neither
¹ obstinate pride, nor presumptuous pertinacy, nor dislike of order or Discipline, nor contempt of authority, nor curiosity, affectation of nouelty, or discontentment in our priuate humors maketh vs so constant and resolute in the profession thereof; but our consciences meely so informed and inforced in manner, by the ² instinct of Gods grace, and reuelation of his holy word and will; but our vnderstanding captiuated in *obsequium fidei* by most euident ^(a) Testimony of holy Write, of Vnity, Vniuersality, Succession, Antiquity, and ³ authority of Scriptures, ⁴ Fathers, Saints, Doctors, Councells, Parliaments, Virgins, and Martyrs, which all concur onely, and jointly in the ⁵ Catholike Religion, and in no other profession whatsoever: which considerations accompanied with the feare of Gods judgements, the danger of ⁶ Hell fire, and the desire of eternall Saluation, command vs by the rules of reason, in the practise and profession of that Religion, to obey the law of God ⁷ before the lawe of Man.

It is an instance and maxime that suffereth no exception, that neuer any generall or vniuersall ¹ inno-
 uation, or alteration in matters of Faith or Religion from bad to better, hath been heard of, either in the whole world, or in any particular nation, be it either from Iudaisme, Gentilisme, Paganism, Atheisme, or Idolatry, but that the commission and vocation of the messengers haue been authorised *Domino coope-
 rante & sermonem confirmante sequentibus signis*: our Lord working with all, and confirming the word with signs that followed: which sheweth our new messengers and reformers, as yet, haue not duly, nor clearly shewed [pretending as they do, to purge Christendome of superstition and idolatry] how can they in reason craue at our hands credit, or conformity to the new lawes made on that behalfe? God is *ipsa vita, lux, & veritas*.

God that is the life, light, and truth it selfe cannot
 giue commission, credit, and authority, to death, dark-
 nes, and falshood; but it is most euident and cannot be doubted of or denied, that the first Apostles and Conuertors of this our nations of England, Scotland, Ireland, France, and Germany, were sent from the Church of Rome, & deliuered vs the same Romane faith we ¹⁰ now pro-
 fesse;

The 1. reason.

^(a) In no Religion but the Catholike onely do all these Testimonies concur.

The 2. reason

Mar. 16.

The 3. reason.

esse; the same Masse, and the same Sacraments; and preached the selfe same Doctrine, *Domino cooperante & sermonem confirmante sequentibus signis*; our Lord working with all, and confirming the word with signes that followed. Reason then concludeth thus, that either God in this case hath giuen testimony to falshood, or else the doctrine confirmed by the testimony of God is true and auowable, and not to be forsaken for feare of any humane lawes, till we haue like testimony from Heauen to the contrary; and when our aduersaries shall duely reprove ours herein, and make their own mission as manifest by the word of God, then if we do not conforme our selues to the new lawes imposed vpon vs, worthily we are to endure these late inflicted penalties for matter of recusancy.

To conuince vs then, that either we haue not the true Scriptures, or interpret them not as wee ought,

The 4. reason. or that we dishonor God in honouring his Saints, or erre in the number, or nature of our Sacraments, as that our doctrine is false and defectiue, and to condemne vs, and punish vs therefore as Heretikes and Idolaters, requireth in all reason an absolute commission from God; the which when it shall be produced, willingly we will obey.

The 5. reason. If they alledge Scriptures, the Scriptures are common to vs both, yet more likely in reason to be ours than theirs; because that if the Church of Rome had not conserued them, and communicated the same vnto vs, our aduersaries had been at this day Scripturelesse: the very originall Bible, the selfe same *numeros* which S. Gregory sent in with our Apostle S. Augustine, being as yet reserved by Gods especiall providence as a Testimony, (a) that what Scriptures we haue, we had *yeers since*, yet them from Rome, and haue nothing of our reformation. had the Scriptures been pre-pressed Testimonies against their new and negative Religion.

If they stand vpon the sence and true interpretation, we stand on that point more confidently then they, they hauing no further warrant then their private spirit, and we relying on the assistance of the holy Ghost therein promised to his Church for the instruction of all truth, which is *Columna & firmamentum veritatis*, the pillar and foundation of truth. If they fly to the Fathers, for one place Gregory euill vnderstood and sometime falsified, sometime mutilated, & sometime wholly corrupted, we produce a thousand, not by patches nor maiming the Bible. We discanonicalize no book of canonical Scriptures, but place apocryphal scriptures among the canonical books. The papists proper stand vpon the private iudgment of the pope. we follow no mans private spirit. But not to the Pope, or his adherents.

We haue proved it clearly. But the canniball masse, priests stick at it, as in this bracke.

As if ordina-ry pastors were not to reprove errors according to the doctrine of the

Scriptures, and Apostles, without extraordinary authority.

If Rome had sent many

yeers since, yet had the Scriptures been pre-ferred.

Where? further what manner

of that for

As if we had

in England

the no Bibles, but

Gregories

as if

Gregory vnder-stands

the author of

the Bible.

mocks as they do, but whole pages, whole chapters, whole books; & the vniforme consent of all the ancient fathers and Catholike Church.

¹ Better a woman Queen, then a woman Pope.

² These suppose the Popes decretaills more authentick then scriptures
³ It is no more like it, then false doctrine to faith.

⁴ The old church of Rome was the Mother Church. But what is this to new Rome?
⁵ That will hardly be proved further what maketh this for such as subuert the state, pervert Christians, conuert none?

⁶ This selfe same vntwisted we haue refuted at large in our answer

to Parsons his treatise concerning 3. supposed conversions of England. Note how they defend holidays, greasing, holivwater, and such ceremonies with their bloud. You corrupt histories as much as you can, and yet they shew, how much you are degenerated from true Christians. So the Gospell of Papills dependeth on the pope. Not this later Rome, that is figured by the vrbore of Babylon, but the ancient Church of Rome, that was prayed by S. Paul.

If they presse vs with their passed Parliaments and Princes, for one of theirs we haue an hundred, and for a Childe King, and a Woman Queene, we haue for vs so many, so Wise, so learned, so religious, so Victorious Princes, as our Histories without the would be very barren, our Names obscure, our clergy miserable. our Bishops beggarly, our Parliaments confused, our Lawes intricated, our Vniuersities without Colledges, our Colledges without Schollers, our Schollers without maintenance. Reason then the life of the law, requireth to our vnderstanding more ample and authentick evidence: before we be cendemned by lawe, as superstitious or irreligious.

The faith we professe, is that¹ sayth & religion which Saint Paul to the *Romanes* so highly commendeth, which therefore is called Catholike and *Romane*, because (a) all the Churches in the world either did in their beginnings, or doe for the present agree vniformely with the sea of Rome in vnion and communion of faith, doctrine, and fellowship; hauing recourse thereto as to the 4 Mother Church. From the Pastors and Prelates of this Church, to witte, from (b) S. Gregory the Pope, and S. Augustin the Monke, we receiued the benefit of our conuersion and regeneration; from them we receiued the selfe same Doctrine, Discipline, Seruice, Sacraments, Feasts, and laudable Ceremonies, which are by vs held, practised, professed, and defended with the effusion of our bloudes at this very day, and this we finde² verified by the Histories of (c) S. Bead, Cambden, Hollenshed, Stouue, and that Tripartite History set out by Maister Sauell.

From this Church of Rome we receiued our Bible our Gospell, our Creed, our Canons; which are the same through the whole Christian worlde among Catholikes both for the translation, sence and interpretation.

This Church is by your Maiesty and by the learned sorte of the Protestants,³ acknowledged to be the Mother Church, we hope then we are excusable,

The 6 reason.
Rom chap. 1.
(a) The church of Rome euer was and is the Mother Church.
(b) S. Gregory the Pope, S. Augustine the Monke.
(c) S. Bead, Cambden, Stowe, Hollenshed, and Sauell.

The 7 reason

The 8 reason.

that

to Parsons his treatise concerning 3. supposed conversions of England. Note how they say they defend holidays, greasing, holivwater, and such ceremonies with their bloud. You corrupt histories as much as you can, and yet they shew, how much you are degenerated from true Christians. So the Gospell of Papills dependeth on the pope. Not this later Rome, that is figured by the vrbore of Babylon, but the ancient Church of Rome, that was prayed by S. Paul.

that reuerence and loue our dearest Mother, from whose breast our ¹ Name the au-
 forefathers and we haue receiued the sweet milk of our soules. ^{thors of the An-}

There was neuer yet since the Incarnation of Christ geluckt, ^{Not}
 The 9. reason. anie heresie that crept into the Church of God, but ^{peddled Colyn}

we find the names of the ² authors of such heresies: diuins, ^{Deuils}
 we find by the Church of Rome Councells called to condemne them, ^{liars}.

and Doctors imploied to confute them: there is not the least Cere= ^{For meere}
 monie or circumstance that hath been added, for the greater ² Maiesly scorn & soole=
 and solemnity in Gods deuine seruice, but the yeare is knowne when, ^{ry} Further you
 and the Pope by whome it was ordained. ^{haue deuised}

If matters then of so small moment passe not without recording, ^{new doctrines}
 reason would that the lawes that must condemne our Mother church ^{and new} or
 of Idolatric and superstitions, should tell vs the authors that first cor= ^{ships of god,}
 rupted her integritie: but if the first inuentors and institutors of the ^{not on new}
 Masse, of Purgatory, of prayer to Saints, and the like supposed errors, ^{ceremonies}
 cannot be produced, doubtlesse we must attribute them, as we doe in= ^{Or rather sedi-}
 deed to Christ and his Apostles: and as deuised from such infallible ^{tid, vncars, mas-}
 authoritie, we are bound in all equitie to follow them. ^{sacres, emposso}

But if by the fruits your Maiesie will giue iudgements, ^{seuer,}
 The 10. reason. ment of the tree, the fruits of our ² Religion as Leue, ^{ribaldry, heresy}
 Vnritie, Concord, Pietie, acts of Charitie, and Deuoti= ^{These sedi-}
 on: as Fasting, Praier, Almes, building of Monasteries, erecting of vni= ^{uersities}
 uersities, founding of Hospitals, conuerting of Nations, calling of Coun= ^{their tongues to}
 cels confuting of Heresies, obedience to our Princes, ^{though they be speak vntruth,}

(a) Calu. lib. 4
 Inst. cap. 4. lib.
 4. cap. 10. 6. 5.

(b) Knox in
 his exhortati-
 on to Engld
 printed at Ge-
 neua, 1559.

(c) Luther in
 his book, de
 potestate secu-
 laris: & in his
 comment vp-
 pon the 1. of
 S. Peter. cap. 2

(d) Goodman in
 his book of
 obedience: all
 which teache

(a) Whereas both practisers and professors of the Re= ^{iusly blame our}
 ligious which we are so pressed to embrace, do far dif= ^{brethren, that}
 fer from vs in those points, ⁴ teaching vnder colour resisted, and
 of the libertie of the Gospell, (b) contempt of power ^{could not suffer}
 and authoritie (c) neglect of lawes, (d) and obedience, ^{the popes agents}
 The examples are to late, and lamentable in your ^{to cut their}
 Maiesties Realme of Scotland, and in the persons of ^{brothers}
 your gracious Mother, and Grand-Mother, Father, ^{Not so stöder}
 and Grandfather, to passe with silence the tragedies & sleight, ^{as}
 by such like, plaied in sundry other ² Countries. Re= ^{the papists are}
 son then the life of the law will acquite vs, if we prefer ^{stöder, sleight}
 a Faith that hath taken so deep roote, whose goodlie green ^{Christians}
 fruits we daylie see and tast, before ^{a slender sleight,} ^{Or rather the}
 green, and far lesse fruitfull plant. ^{seditions priests}

About twenty four yeares now past, when a certaine ^{of Baal, that}
 conference was held in the Tower betweene Master ^{came to stirre}
 Campion, and Master Sherwin Catholike ² Priestes, ^{held in Englad}
 and some of the selected learned Protestant diuines, ^{as appeared by}
 there were then in prison in the Fleet, diuers Catho= ^{Parlors & C}
 likes pious faculties.

likes both of honourable and worshipfull degree, for
Testimony of their conscience only; as the Lord Vaux
Master Thomas Somerset brother to the Earl of Worcester,
Sir Thomas Thresham, Sir William Catesby, &
others; who offered the warden of the Fleet (to procure
them licence of the priuy Councell, to be pre-

contempt of
authority, &
neglect of
lawes in the
places cited.

sent at the conference, and to haue that question of repairing to the
Protestant Church discussed and decided) one hundred French
Crownes for euery day that this question should remaine thus vnder
examination; but their request could not then be admitted, albeit
the said warden did vndertake the suite, and confidently promised to
effect it, and seriously laboured it aswell by his honourable friendes in
Court, as by all other meanes he could possibly.

The same offer of conformity, and desire to be satisfied in this point
which we made then, we in humble wise make now, and that with so
much the more greater efficacy, as your Maiesty hath a most full and
ample possession of our hearts and affections, for manifold important
respect, both for the loue your gracious Mother did beare vs, and the
cause for which we suffer: as also for the often (to vs most comfort-
ble) protestations your Maiesty hath made, and that in publique and
in priuate, that you haue a mind free from persecution, or troubling
your subiects in matters of conscience: that you would not increase our bur-
dens with Robour; to which adding your Clemency of which wee
haue tasted, and your gracious promises wherewith wee liue in hope,
and your daily discourses springing from your natieue bounty and be-
nignity, make vs strayne our selues to the vttermost, to giue your
Grace satisfaction. And therefore if we may obayne this fauour at
your Graces hands, to be assured in conscience, by the decision of the
learned Deuines of both sides, that the act of going to the Protec-

stant sermons and seruice, is not a damnable sinne: then if after such
(a) dispute, decision, and information, we shall refuse
to conforme our selues to your Maiesties will & ex-
ample, we thinke then there is reason to giue life and
reestablisment to the lawes made against vs. And
this may suffice (we hope) for discharge of the dutiful
respect we beare to your Maiesty, and desire we haue
to giue your Grace all possible satisfaction in mater
of our beleefe and Religion.

(a) A most hu-
ble and reason-
able request
A Councell,
conference or
disputation.

prooue what they can in writing, and they shall be answered. All the workers of ini-
quity vaunt themselves, as the Prophet saith, Psal. 94. and so do these also. But their crackes
are vaine, proud and foolish.

The answer to the 3 and 4. chapter
of the petition.

Hitherto these petitioners haue well dissembled their violent humors, pretending only humilitie submission; and offering in termes to *giue satisfacti-
on and contentment* to his maiesty. But now before they come to the cause of their religion, they tell his maiesty of their nūbres both in *England* and *Ireland*, secretly intimating, that if they may not haue their petition by faire means they haue power to take other courses, they doe also signify, that some of their consorts haue holden the popes handes from censuring the king, and intreated him, to censure those that should offer the king any disturbance, in the firste plainly threatning the state, in the second aduācing the pope making the King beholding to him for his crowne. Many other particulars there are in these two chapters worthy to bee censured. First they go aboute to perswade his maiesty, that as many of his subiects in *England* and *Ireland* are papistes as professors of true religion. they woulde percase, say the same of *Scotland* but that their consciencie told them contrary. But first they must shew, that Papists houlding with the pope are true subiects, before they place them in the number of the Kings true subiects, next they must bring forth the rolls of the ministers of papists, and name them, or else no man wil beleue them. For in *Ireland*, howsoeuer the common sort reteineth some popish ceremonies the number of that number stand the principall grounds and doctrines of popery is very slander, In *England* except certaine, stage plaiers, old women adicted to superstition, sely husbands overruled by their wiues and certaine Mal-contentes, and frequenters, of ordinaries, that de/paire to obtieue preferment in this state, and and only hope for honour and dignity in a newe worlde, there are but fewe papists, and all their numbers & forces, if we respect the multitude of true Christians, amount

teeth to nothing.

Secondly they talke very idly of the dignity of English papists. But they name no one man of that sort, that either for his greate service in warres, or peace deserueth any singular commendation. Therefore they runne out into a long reherfall of matters forepast, and talke of their auncestors saying, that *they haue deserved wel of this comonwealth.* But as well might the Moderne Romanes alledge the greate seruices and noble actes of *Scipio, Paulus Aemilius, Sylla, Marius, Catulus, Caesar, Cicero, Cato* and others, or of the ancient Troyans, from whom they pretend to be descended. they commend their auncesters also for their loue & fidelitie vnto their princes. But what is that to iustifie the Practises of late papistes both againste his maiesties predecessors king *Edward* and *Queene Elizabeth*, and also againste himselfe both in *Scotland*, and sence his comming in *England*? Beside that, if they claym to be descended from those rebels that oppugned king *Iohn*, and king *Henry* the 8, and sought to bring them vnder the Popes most greuous yoke, and to depriue them of their crownes, it shall not procure them any greate honour with the people, or grace from the king. They say *they are not degenerated in any poynt from their ancesters*, and that they *haue endeouored to serue god, as their forefathers haue done, ever since our conuities conuersion from paganism*, and Lastly that *no suffering recusant euer lifted up a finger to the leaste dammage or detriment of his prince or country.* But their sayings are conuincied to bee most vntue both by publike records and common experience. for if wee respecte matter of religion we find, that they hold diuers poynts of doctrine confirmed in the late conuenticles of *Lateran, Constance Florence & Trent*, which were not known, nor heard of when this land was conuerted from paganism, nor long after. Likewise both their missals, and breuiaries, & their masses and formes of gods seruice are new, and not known of the ancient *Britons* and *English*. If we consider matters of state, we finde, that popish recusants

culants and papists haue been principall actors in most of those rebellions and treasons that haue beene practised and intended against king Henry the 8. king Edward the sixth, Queen Elizabeth, and his maiesty. And I hope they will not deny, that Brooke, Markham, Watson and their complices were popish recusants, or that the attempt of the Spaniards anno 1588, was against their country, and set forward by papists. Lastly it is notorious, that Percy, Catesby, Digby, and all their confortes were desperate recusants, and that they lifted vp not onely their fingers, but also their whole armes and bodies against the king, yet should a man bee very strangely conceited, if hee thought they ment no harme to their prince and country.

Thirdly they runne out into a large discourse of *their hard vsage in the late Queenes time*, as they call it, and of the Queens proceeding against them, and of the effectes thereof ensuing, & pray the king to follow *her rather in her disposition to mildnesse, then in her other hard and sharp courses*. But first all this discourse is from the purpose, and the intent propounded in the 3. chapter. for therein they shoulde declare vnto vs the estate and qualities of Papists, and not the proceedings of our late Queene of blessed memory. Secondly the same is most slanderous charging that moste gracious and clement Queen with *hard sharp and bloody courses*. But this is all that Christian princes are to looke for at these mens hands, or penne. Let them vse all mildnes and remissenesse in proceeding against papists, yet vnles they suffer rebels and traytors to practise the ouerthrowe of the state and saucily attempt against their persons, they shall be charged with sharpenesse and cruelty. she indeede distinguished *betweene religion and treason*: and so do others also. But the papists did not so cunningly distinguish, but that seeking to set vp their wicked religion, and to bring into the country the popes tyranny, they fel also in to diuers practises and cales of treason.

Thirdlie

Thirdly they falſly cōmēd her mild courſes, & ſhew that troubles enſued of the execution of laws againſt papiſts, whereas in truth her reſolute courſe againſt the ſecured her, & her ſlow execution or rather ſuſpēſiō of penal lawes againſt papiſts cauſed troubles, rebeliōs, trecherous practiſes & heaped ſortows both vpon her, & her true friends, & I feare *brought her to her end*. Finally they cōfeſ their own lewd diſpoſition, that being not troubled the firſt 12 yeares of the *Queene's* raygne, did not withſtanding procure the Popes Bulle againſt her, rebelled in the north anno. 1569, & ſought to depoſe her & murder her, & now rail againſt her being dead let al chriſtiā princeſ, therfor beware, what fauors they ſhew to ſuch vipers, & how they heap benefits on ſuch vngratful perſons.

Fourthly they mention diuers excommunications & cenſures of popes paſſed againſt queen Elizabeth: and talke of *Giffords* commiſſion and *Bethunes* letters in fauore of the king, as it ſeemeth, and of the pope, that hath not cenſured the king, as yet. But all theſe matters are alſo from the purpoſe: further they bewraye the diſloyall humors of papiſtes, that make kinges the popes vaffals, and bluſh not to ſignifie that the pope might in iuſtice cenſure the king, if he would. Laſtly they doe therein bewray the weakenes of the pope, and the fading force of antichriſtes kingdome. For now the pope doth not hold his hands from excommunicating the king at the requeſt of *Bethune*, or *Gifford*, or any ſuch baſe fellowe, but becauſe he feareth his rayling and curſing wold eyther take no effect againſt the king, or elſe ouerthrowe the credit of Antichriſts thunderbolts.

Finally they conclude, if they haue been, ar, and will be loyal to his Maieſty, that they may not by authoritie be driuen to forſake their fathers Catholike faith, unleſt their faith be proued iuſtly their religio ſuperſtitioſe, thire ſeruice idolatrie, their doctrine here ſy. they do pretend alſo that the faith profeſſed by them is cōfirmed by iudgement paſſed on thir ſide in many generall councels abroad, and in conuocations and parliaments at home. This they conclude, But thire conclusion is grounded vpon falſe

false premisses; their exceptions are disproved, their assertions notoriously false and ridiculous. For what their carriage hath been, it appeareth by the practices firste of *VVarson*, *Clerke*, *Brooke*, nexte of *Percy* and his mates, thirdlye of the Lorde, of *Fentry* and their complices againste the king, the same is also made euident by there bellicens & treasons of papists against *Henry the 8.* *King Edward the 6.* and *Queen Elizabeth* of pious memory. How loyall they are and will be, we may imagine, seeing their dependance on the pope and foreine enemies, and treacherous doctrines concerning deposing of kings by the pope, and the assoyling of subiects from their obedience to princes, their religion and seruice hath been & shall alwaies be declared to superstitions, idolatrous, wicked and hereticall. Neither are they or their teachers able to mainteine it, or to answer our obiections against it. We haue also proved, that both auncient fathers & counsels make against popish doctrine, and that the doctrine of *Trent* was neuer receiued either by auncient fathers, or by the parliaments or conuocations in England, or known to papists before the yeare 1564. themselves must needes confesse, vnlesse they bee both blindly foolish & desperately obstinate. Wee may therefore conclude vpon their own confession against the that if papists neither haue been nor can be loyal to princes, or loyng to their countrie desiring to bring both vnder the pope, & if their seruice be idolatrous, & their doctrine hereticall, and their practise superstitious as is formerly demonstrated, howsoeuer idleheads prate of toleratio of popery, that neither their religion, nor their audacious boldnes & lawcines is any longer to be tolerated. we may also conclude that the reasons alledged by this resolution in religion are either false, or not concludent.

First they say they haue their understanding captiuated in obsequium fidei (scilicet papistica) by most euident testimony of holy writ, of vniuersity, vniuersaluy succession, antiquity and authoritie

re of fathers, saints, doctors, cōcels, Parliamēts virgins & martyrs: these they say cōcurre in popish religiō & in no other. But of holy writ these lay papists haue little reio to make vāts, seing lay mē are little skilled in tōgs & stānd prohibited to reade them in vulgar tongs with out licēce. furthermore these fel. owes art not so far trauelled, as to know what is cōteined in scriptures, fathers, cōcels & aūcient writers concerning matters in cōtrouersy. & if they resoluethē selues by relatiō of the massepreests & friars, thē at they most simple ideots to belecue matters vpon heresay, and to found themselues vpon the reports of such lying companions.

Lastly they seeme to haue their braynes distempred, that are made to belecue, that the popish sacrifice of the masse for quick and deade, their carnall eating of Christs flesh with the mouths of men, nay with the mouth of bruit beasts, their transubstantiation, halfe communions, and idolatrous worship of the sacrament, the popes vniuersall and plenary power contained in decretales, their 7. sacraments, and doctrine of iustificacion by orders, mariage and extreame vnction, their worship of saints, reliques, and images, and all the rest of their abhominable doctrine may be proued by authority of scriptures, fathers, saints, doctors, councels, Parliamēts, and that the same is confirmed dy vnitie, vniuersality, succession, and antiquity, beside the testimony of virgins and Martyrs. This we may affirme of the Apostles creed, and the Catholike sayth taught and published in auncient Councels, but by no meanes of the sayth of the moderne sinagogue of Rome. Nay in our abridgemente, or *suruey of Poperie* we haue plainly demonstrated that the same is contray to scriptures, fathers, councels, auncient writers, and is deuoyde of the testimonies of martyres virgins, and decrees of Parliaments, and all other authentickall proofes.

Secondly they alledge, that neuer any vniuersall innouacion in matters of religion hath been made, but that the commission and vocation of the messengers hath bene authorized by signes and wonders. But this allegation, as it concerneth

neth vs nothing, so it vtterly ouerthroweth the petitioners cause. For we haue made no vniuersal innoatiō. Nay we do not alter or abrogate any one article of the Christian faith, but as in *Spain* true teachers in former tymes cauled *Arianisme* to cease and true religion to bee receiued, and as the Christians in the land of *Palestine* some 400. yeares sence for a time cauled the impieties of *Mahomet* to be suppressed, & Christian religion to be taught and practised, so do we onely abolish the corruptions, false doctrines, heresies, and impieties of popery, and reteine every article of the Auncient christian fayth. But the massepreests, friars and monkes adhering to the Pope haue made an vniuersall alteration in the worship of God, bringing in the idolatrous worship of saints, of images, of the sacrament, and receiuing many old condemned heresies, and new deuised schoole doctrines and decretaline deuises, and yet neither shew signes nor wonders, vnlesse a man list to beleue the wondrous lyes of their legends and breuiaries.

Thirdly they take it as a matter most euident, and that can not be denied, that the first apostles and conuersers of *Englād*, *Scotland*, *Ireland*, *France*, and *Germany* were sent from the Church of *Rome*, and deliuered vs the same fayth which the *Papists* now professe. But they take boldly and affirme impudently that, which no man either giueth them, or yeeldeth to bee true. Parsons hath spent much idle talke in this argument, and proueth nothing. *Coleton* is as mute, as if hee were turned into a Codfish, and replieth nothing to that which is answered to the petition of Massepreestes the last session of parliament, and their discourse touching this poynt. As for these petitioners, they shewet hemselues ignorant of learning, that beleue, that the doctrine of Romish traditions of the Popes authority, of the masse, of the 7. sacramentes, of Purgatory and indulgences, and such like matters was known to the ancient Bishops of *Rome*, but suppose old *Rome* had sent true preachers abroade, to conuert nations to the Christian fayth, what is that to new *Rome*, that sendeth out

false apostles, to corrupt the true sayth, and assassins & Cut-throates to murder such, as fauour the truth? this false doctrine and cut throate practise certes was neuer confirmed with true signes and wonders.

Fourthlie they require vs to shew a Commission from God, if we meane to conuince the papists, that they haue not true scriptures, or interpret them not right, or that they are idolaters, or hereticks: a deuise likely to proceed from such idle heades. For neither did those fathers, that conuined the *Marcionists, Arrians, Manichees, Angelicks* and other hereticks either of corrupting, or misconstruing the scriptures, or any other poynt of false doctrine, shew a commission immediately from god, neither doe the masse preests, that dispute nowe against *Turks, Arrians, and Anabaptists* shewe forth any such commission. All Christians and not onelie publike teachers haue commission, sufficient, to descry & to take heed of false Prophets, that come vnto them in sheeps clothing, but inwardly are rauening wolues. What needeth then this extraordinary authority?

Fifthly they tellvs, that we had our scriptures from Rome, and had been scripturelesse, if we had not receiued them from thence. He sayth also, that the same bible, which *Augustine* brought into England, is yet reserved by gods especiall providence. But firste it is not materiall, from whence Christians receiue holy scriptures. The *Romaines* receiued them from the *Iewes* and yet I trow *Parsons* and *Colet*, as they are turned *Romanists*, will not turne *Iewes*. Secondly that the *Britons* receiued the scriptures from the *Romanes*, it is not likely, they being, as the common report goeth, conuerted by *Ioseph of Arimathea*. Neither doe these petitioners shew, where the Bible is to be found, that was brought in by *Austen* the Monk, nor doe they make prooffe, that this which they shew, is the same Bible, which *Austen* brought in. If it bee the old vulgar translation, it is not likely, that *Gregory* sent it. For he doth not alwayes follow that translation. Heere also they tell vs, that we haue reiected and discauonized diuers bookes of scriptures

scripture, because they be expresse testimonies againste our religion, which it pleaseth them to call new and negative. But neither doe we reiect any booke of canonical scripture, nor can any argument be drawne from the bookes apocryphall added in the vulgar latin translation to the old testamēt, that doeth hurt vs. Furthermore if we do onely deny the heresies of the papists, then doe we not frame any new religion vnto our selues. and if the papists affirme matters not known to fathers, then is their religion new & positieue, if not wicked in the superlatiue. For the sence of scripture they tell vs that we haue onely the warrant of our priuate spirit, and they the assistance of gods holy spirit promised to his Church. But absurdly they talke of the interpretation of scriptures following therein the priuate sence of a sencelesse pope, and neither the interpretation consonant to the meaning of gods holy spirit speaking in scriptures, nor to the iudgement of fathers vpon whome they bragge most fondly. Lastly they tell vs againe of *parliaments and princes* and say, that for one of ours, they haue an hundred, but they shew themselves shamelesse, to speake vntruth without any shew of prooffe. For if they looke into all histories, they shall not finde eyther parliament or prince within this realme, that allowed the wicked decrees of the conuenticle of Trent. Neither did the clergy or the vniuersities of England euer approue the. Here againe they tell vs of a *child King*, and a *woman Queene*, as if they had *Queens*, that were no women, or disallowed of the succession of children to their fathers. So their fift reason is very childish.

Their sixth reason had been more allowable, if they could haue proued their antecedent. For if their faith had been that, which *Saint. Paule* so highly commendeth, and which was first taught the English by *Gregorie*, then should wee not much contend with them about matters of faith. But helas poret soules, these lappapistes read not *S. Pauls* Epistles, nor canne they tell, what he taught. and as for their Masters, they shall proue themselves desperate fellowes, if they take vpon them

to proue their transubstantiation, and massing sacrifice, and other poynts of popery out of S. Paule. they should also but abuse their readers, if they should vndertake to proue, that popery is Catholike doctrine, as hath been often shewed. Finally if *Gregorie* the firste were iudge, yet should they neither proue the popish worship of images, nor the vniuersall headship of the pope, nor the inuisibility and impalpability of Christes body in the sacrament. the contrary rather, out of *Gregories* doctrine may be concluded.

The 7. reason is nothing els but a repetition of matters formerly denied. They say *we haue receiued our Bible, our gospell, and the canons from the Church of Rome*. The truth is, that all true Christians haue receiued both the Bible & the Gospell from Christ, and his Apostles: likewise we haue receiued auncient canons from auncient general counells, & from the same the Church of Rome hath receiued both lawes and canons. But the doctrine of the modern church of *Rome* concerning the 7. sacramentes, halfe communions the carnall eating of Christes body with the mouth, and such like Mysteries of the masse they are contrary both to scriptures, and actes of counells, and were neuer knowne to the auncient church of *Rome*.

In their 8. reason they affirme, *that the Romish Church is our Mother Church*. But then is she a cruell mother, that persecureth and murthereth her children. Of the old Roman Church diuers nations receiued the faith, and therefore to them she might be reputed the Mother church, and so his maiesty meint, when he spoke of the old church of *Rome*. But this later *Romish* church is rather a stepmother, then a mother, and rather the mother of fornications, as Saint John calleth her, or the mother of errors, as *Francis Petrarch* calleth her, then the mother of Christians. may we haue by diuers reasons demonstrated, that she is neither the mother church, nor Christs church, but the whore of *Babylon*, and Synagogue of *Antichriste*.

Their ninth reason is drawne from the maner of the firste
all.

arising, and condemnation of heresy. For if there neuer yet arose any heresy, but both the names of the authors, and of the counsell that condemned them, were well known: then if neither the authors of the masse, or of Purgatory, or of prayers to saints can be named, nor any counsell found out that condemned them, then they suppose, that these poyntes came from Christ, and the apostles. But by the same reason hee mighte prooue that the heresie of the *Angelikes*, *Collyridians*, *Messians*, *Nudipedalls*, *Nazarites*, *Apostolikes*, and diuers of that sorte came from Christ and the Apostles. For neither is *Coletus* able to name the first authors of these heresy, nor excepte it bee the *Angelikes* condemned in the counsell of *Laodicea*, can hee shew, that any of these hereticks were condemned by counsels. Further wee shew, who were the first deuisers of the masse, and these lay papists confesse, that the author of *euery little ceremony* and the time thereof is known, we know also, that purgatory for satisfaction for tēporal pains after that the guilt of sin is remitted, & prayers to saynts was first deuised by schoolmen among christians, & by idolaters among Heathen men.

Their last reason is deriued from the fruites of true religion, which, as they say are *loue, unity, concord, piety, acts of charitie, and deuotion, as fasting, prayer, almes, building of monasteries, erecting of vniversities, founding of Hospitals, conuerting of Nations*, and such like. But first the erection of monasteries, and such like dennes of superstitious persons, and *Sodamites*, is neither a worke of Charity, nor deuotion. Secondly these fruites of religion, that are heere mentioned, neuer proceeded from the modern superstition of Rome. And that is most apparent, not only by common experience, but also by the testimony and confession of papists themselves. In Italy & other countries, where popery mosse reigneth there is little true loue, no vnitie, nor concord either among the teachers, or among their followers, no stepp of christian piety, no acts
of

of Christian charity, nor signe of sincere and internall deuotion, their prayers are directed to saynts & angels for the most part, and little vnderstood of the vulgar sort, being in strange languages. Their fasts are superstitious their alms are pharisaical, & for the most part euil bestowed. The popes & their cōplices massacre & murre true christians, & with deadly hatred prosecute on another, Their enemies they empoysō & murre, & such as they cannot kill, they curse and hate. They make banks of vsury, & set vp bordell houses for maintenance of whoredom & baudry. they haue empouerished christians, & occasioned the progresse and successe of *Turkes*, and as for new *Rome* it hath confuted no heresies, nor called any lawfull counsels, nor erected any vniuersities, nor taught any obedience to princes, nay contrariwise, the popes of *Rome* haue dissolved the bands of obedience, and with preferring men vnworthy, & fostering Iebusites haue ouerthrowne vniuersities. Finally; teaching that the pope is aboue counsels, they haue taken away al authority frō counsels, & teaching the idolatrous worship of saynts, images, and the sacrament, and setting for ward their traditions they haue destroyed all religion, and this in the abridgement or suruey of popery is proued both by testimonyes and examples: agaynst vs certes they shall neuer be able to prooue any such matters. They charge Master *Caluin*, *Knox*, *Luther* & *Godmā* with teaching cōtēpts of power & authority, and neglect of laws & obedience, & that vnder the colour of liberty of the gospel. But this is a cōmō practise of papists, when they are at a stoppe, to father lies vpon *Luther*, *Caluin* and other godly men. How sincerely they deale, it is apparent, when they alledge such authors, as lay papists vnder payne of excommunication may not read, & affirme that to bee taughte by them, which those godly teachers vtterly dislike and condemne. Absurdly also, wher they vndertake to defend themselves, they run out into an accusation of others, sayling as it were without compassse, albeit they pretend, that their petition was printed at
the

the signe of the compasse.

If then the papists vpon pretence of these absurd allegations desire conference or disputation, then is their case desperate, and their hopes frutelesse. For as easily shall we answer by word, as we answer now by writing, of the disputations in the tower betwixt some of our lerned men, & *Campion* & his mates they haue no reason to make any vants neither had either the Lord *Vaux*, or *Tresham* or *Catesbie* any greate iudgement to offer mony to be present at the conference, for that payso did they tast there that hath ruined both *Treshams*, and *Catesbys* progeny, & *Campion* was put down with a word of Greek, and found vnable to maynteyn his own pamphlet, and much more to vphold the ruinous cause of papists. This certes we hardly belecue, that either they offered such great somes of mony to be present at the conference, or that their sute was denied. For we are not hardly entreated to dispute, nor loth to be heard, and now if these suppliantes or their teachers think they can do any maste-ryes, let them propose their argumentes to the view of the world in writing, that all men may know the cause, and wee assure them, they shal not want answer by tongue & penne, and if it at will not serue, then let them procure vs the like security and liberty in *Spaine* and *Italy*, that they desire in *England* and, then they shall not be refused.

In the mean while I would pray these suppliants either by themselves or their teachers to iustifie this petition, and to take away this our answer, and that they woulde bee pleased to answer al the particuler poyntes either of our challenge which are passed ouer by *Walpole*. or of our suruey of popery where for one reason they bring for popery, they shall haue a hundred of more strength agaynst it.

chap.

Chap. 19.

*The examen of lay papists fidelity, of which they
endeavour to make prooffe chap. 5.
of their petition.*

THE question is not heere onely concerning the faithfull and loyall carriage of the lay sorte of Papists, of which I doe think better then of the rest, but principally of the fidelity of the massepreestes their teachers, for whome especially the lay papists make request, and very large offers. Who then doth not perceiue, that these petitioners do fail in a necessary ground of their defence, & in their consciences confesse, that their teachers are guilty of trecherous dealing? the scribe also in the proofs of the lay papists fidelity doth rather make prooffe of his owne impudency in affirming matters notoriously false & denying matters evidently true, and of his singuler folly in ripping open the woundes of his owne broken cause, then of any matter in question betwixt vs, and intended to be proued by him, as may better appeare, the whole discourse being reported, as they conceiued it, and as wee thus finde it in the petition.

Chapter. 5.

The prooffes of the lay papists fidelity.

^a If in this nicety
ber you include
all, that make
laues against
Papists, you
haue the king
and Parlia-
ment for party.
^b How can you
deserue the
Kings protecti-
on, that yeeld to his enemies subiection?



And now we come to the matter of our Reasons of
loyalty and obedience (*Graciosa Summa* loyalty.
vaigne) in the defence whereof we are drin-
uen by the necessitie of our affayrs & im-
portunity of our
oppugners, to insilt more particularly, then otherwise
were conuenient in respect of our owne modestie, or
your Highnes bounty and magnanimity; who neuer yet omitted to re-
compence and pay *suo loco & tempore*, loue with loue, ^a subiection
with protection, and vertue with honor.

For

For the full and finall clearing therefore of that point of disobedience, and disloyalty, wherewith we are so often charged rather in hatred of Religion, then of any ground or substance that euer could iustly be shewed: may it please your highnes to consider

(a) Thre ways that there be (a) three waies for a prudent and circumspect Master, to trie out the honesty, and fidelitie of his seruant accused of treacherie.

Former behaviour. The first, by making inquisition of his former life and behaviour, what Master he serued before, in what estate, and for how long time, and with what successe and trustines.

Present carriage. The second, to looke narrowly into his present quality and carriage, and to be assured how he is and hath been affected to him, his forefathers, friends

and dependers. The last, to compare his actions and comportments, as well past as present, with those that traduce him; and to see what caution he can giue (to stop his enemies suggestions) for his future fidelitie.

(b) Comparison betweene the Catholikes and new Clergies comportments. submit our selues, our liues and actions, and will endeavour to giue you full satisfaction in all the afore sayd points of our carriage: to the end that the mouth of him that speaketh the wicked things may be stoppt, that you may (notwithstanding what exclamations soeuer to the contrary) serue your selfe of our poore forces, liues and habilitie, in all your fortunes and employments against all your foes, and enemies who soeuer.

To begin then where we left, when your Maiesty made your happy entrance into this Realme, and to put you in mind by what degrees, and for what deserts we were brought into that miserable estate your Highnes found vs in. It is well knowne that before our imprisonment and restraint, vpon the statute of recusancy, for the only Testimony of our consciences, some of vs did beare offices in the common wealth, and were dignified by the late Queen: in which charges and negotiations (without vaunt be it said) your carriages were

(c) Catholike behaviours before their restraint & disgrace for recusancy. (c) null, laudable, and loyall: and some of vs liued without charge, yet not without credit and estimation, of worshipfull and honest men, and were as well accepted & reputed in the Countries and Prouinces where we dwelt, and had commandement in, as were any other of our neighbours of the like calling and degrees.

P 1

After

After our restraint our (a) behaviour was such as became Catholike Christian subjects towards Christian Magistrates, with all humility, respect, modesty, and subjection; never either readily doing what they enjoyed, or patiently suffering what they imposed.

(a) Their dem-
measure after
their restraint

^a All we and
not passive.

The long time of our ^a persecutions; the number of them that were afflicted; the diversity of their ranks & qualities, and of their humors and dispositions; the perpetuity and variety of temptations and tribulations; the infinite indignities we passed through for so many yeares, if they had fallen out among any other constitutions of men then catholike, they might have wrought (very probably) out of men well mortified and patient, some action of dislike, or ^a perilous practise of discontentment, when such multitudes of all degrees were so assayed; especially of people so resolute in that supreme degree of fortitude: which is as ^a Aristotle defineth it, *Tristitia pro virtute* ^a *tolerare*, to endure heauy things for vertues sake, a point very dangerous, and whereof there want not plenty of ^a lamentable euents, rising from cases of desperate necessity: which Abner the generall of Sauls armie objected to Ioab Davids Lieutenant in these words: *Exclamauit Abner ad ioab & ait: num vsque ad interuicem tuus mucro desuet? an ignoras quod (b) periculosa est desperatio? vsquequo non dicis populo ut omittat persequi fratres suos?* And Abner cried out to Ioab, shall thy sword be cruell even to the death? Knowest thou not that desperation is per-
lous? Why dost thou not command the people that they cease to persecute their brethren?

Reg. 2. cap. 1.

(b) Desperatio
periculosa.

^a All the per-
ious practises,
that haue long
troubled the
state, haue pre-
ceeded fro you.

^b Behold lay
men well stu-
died in Ari-
stotle.

^c Lay mens
Latin.

^d Do you not
see howe they
threaten cala-
mities to the
state, if they
may not haue
their willes?
^e Then wou-
ted they eyes.

For who did
not see, that the
rebellious of
Ireland and of
the North,
were rayfed
by papists.

But this may we glory in, (*Redoubted Soueraign*) that in all this time no diligence of our Aduersaries, no Malice, no Policy, no Curiosity, no Argues (of which there was great store, greedily prying into all our doings) could ^a euer espie the least shadow of disloyaltie, in any one action of the publike weales professors and most sufferers in the cause, notwithstanding the long and perpetuall course of their seruitudes and vexations.

The true reason whereof is, the Doctrine we are taught by the Religion which we professe, which telleth vs, that we must obey our princes *Non propter iram, sed propter conscientiam*: not for any indignation, but for conscience sake: and that to resist them, is to resist Gods ordinance: and this is the bitte and bridle that euery true Catholike carrieth in his mouth, to restraints him from that, by grace and feare of Gods iudgements, which flesh and blood otherwise with the liueliesence and feeling of insupportable miseries and afflictions, might driue him vnto.

(c) The lay

Catholikes

fidelity to the

late Queen.

In this case of our (c) dutifull behaviour in the late
Queens dayes, *sunt inimici nostri iudices*, let our ene-
mies

mies be our iudges therein; let the Roles, Registers, and Records speake, since the great penalties imposed vpon vs for reculancy what hath been our Innocency, our Integrity, our vnimpeacheable carriage and demeanour; how free we haue been from the least suspition

(a) Catholiks iustified by the Lords of the Councell.

of treason and practise, as it pleased the Lords of the late priuy counsell to tell vs. (a) *that the reason of our imprisonment was not in respect of any doubt made of our loyaltyes; but onely to prevent the Spaniards hopes of our assistance in their pretended inuasions.*

(b) The carriage of catholiks the year 88.

In the year (b) Eightie eight, when the Spanish Armado came with intention to invade this Realme, our officers at Ely to the Lord North (then Lord lieutenant in those parts) in the presence of the Deane of Ely, and many others else of worshipfull calling there present at that time, for the hastning away of the

forces of those countries to Tilbery-camp, were these: we beseeched, and instantlie importuned, that we might be employed in those seruices, in the defence of our Prince and country, and not indure that dishonour, that the whole Realme should be endangered, and we no vnworthy members thereof and no meane freeholders, should be exempted from that so behoofull and honorable seruice: we with voluntary aduenture of our liues and worldly fortunes

(c) Their offer of seruice in person.

(c) offered to serue in person with our Sonnes, Seruants, and Tennants, at our own charges; as desirous most ioyfully to imbrace that opportunity, to make manifest our loyaltyes in our Prince and countries cause; we desired to be placed in the first front of the battaile; we offered to serue in the places of the hottest and most daungerous seruice; and if we might not obtaine that fauour of trust and seruice, for greater security, and liuely demonstration of our true English hearts, we did offer, and implore to be placed (d) vnarmed

How durst you serue against your god on the earth?

(d) They offer to be placed vnarmed in the forefront of the battell.

^a in our shirts, before the foremost ranks of our battails, to receiue in our bodies the first volly of our enemies shot, to leaue an vndoubted Testimony by that our death to stop the mouthes of the serpentine maligners of our vnspotted integrity, and true English loyaltyes.

This was to run at ray, without question.

But if none of these instant requests would be graunted vs, yet those hands which should haue valorously been vsed against the enemy, should be zealously lifted vp to God for the deliuey of our prince and Country, and to obtaine renowned glorious victory against the Inuador; wherein we failed not, answerable to the duty of loyallest English Subiects, all which was offered by vs to be performed

This is vn-speakable impudency. For the chiefe perpetrators of this inuasion were not papists.

notwithstanding the late Queene was wife (a) excommunicated. And this is a demonstrable and vndoubted argument, that we are not conditionall Subjects, a calumny so frequent in the mouthes of the Ministry, and by them endlessly objected against vs.

^a Either conditionall subjects or no true papists, which are bound to execute the Popes censures against their kings being excommunicated.

The like offer to that the Catholikes at Ely made, the (b) Lord Vaux (then prisoner likewise, for Testimony of his conscience, vnder the charge of the archbishop of Canterbury) offered, and in like sort would haue doon all the Catholikes in England, vpon like occasion and opportunity.

When the Spanish Armado was dispersed, and their forces defeated the Vice Chancellor of Cambridge associated with the Deane of Ely sent to Ely to the Catholike recusants there imprisoned, from the Lords of Queene Elizabeths priuie Councell, with (c) a forme of protestation of their duty and allegiance, penned by the sayd Queens learned Councell, with direction and commission to take the saide recusants subscriptions there unto, being altogether v unexpected of them, they being close prisoners, and haueing no intelligence at all of any Commissioners repairing to them: So soone as these Commissioners had read some part of their commission to the Catholikes there, they forthwith were seuerally deuided, and in close prison restrained. And notwithstanding the sayd forinall originall sent purposely for them to subscribe vnto; yet the Commissioners (as it seemed for a more triall or for a more aduantage taking against the Catholikes there) taxed euery of them to set downe immediately the protestation of their allegiance and dutie, to like purpose as was set forth in the originall sent to them from the Lordes of the Councell, which the Catholike Gentlemen were permitted to haue but one onely time read vnto them. This seuerall forme of submission in such strict order exacted by the Commissioners, was in that (d) ample manner performed by the saide recusants that the sayd Commissioners (singularly extolling & greatly preferring the same, before the said originall) accepted thereof, and required not at all the Catholikes to subscribe to the said originall so penned by the said Queens learned Councell, and addrested by the Lords of the priuie Councell: to whom the said protestations being sent, and by them perused, they receiued such a full approbation, that after that time neuer any odious imputation or calumniation against the fidelity of the Catholikes,

^a They had some dispensation to do what they did and yet they did no great matter.

(a) They play the parts of good subjects notwithstandingal excommunications.
(b) The like offer madeth Lord Vaux,

(c) A forme of submission sent down to the Catholiks from the Councell.

(d) The catholikes exhibite a forme of submission far more complete than that which was sent them.

likes, prevailed,

The like was the valour, (a) fidelity, and laudable
(a) The fidelity of the Irish Catholike recusants at Kinsale in
ty of Irish Catholikes. Ireland, anno. 1600. who joyning their forces with the
late Queens against the Spanish power, and against
their owne Countymen and Kinsmen, expelled with
their assistance, the Spaniards; and were a speciall meanes to keep Ire-
land in obedience to the Crowne of England: which otherwise (in the
opinions of the commanders of the English forces then there) had
been utterly lost. And none of iudgement there doubted, but that it
was in the power of those Irish Catholike Earles, Barons, Knights, their
Gentlemen, and their followers, to haue betrayed then that Realme of
Ireland, to the hands of the Spaniards; it either zeale of extirping the
Protestant religion thence, and firme establishing of the Catholike re-
ligion, could haue prevailed with them; or dread of all to the Irish.

(b) Excommunication, or threatening of the powerfull Gods glory like
inuader, proclayming by sound of Trumpet, and deuiling proclamations
that his sword should no more spare a Catholike recusant disobeying that
excommunication, then it should doe a protestant resisting in
armes. And this singular act of loyalty, so shortly after there were
seconding and confirming the like of the English Catholikes, in the
tholikes in Eighty eight, without all gain saying, or least, for one

uineeth that the English and Irish Catholike recusantes, are not
(c) conditionall subjects, but most true loyal and true

(c) English & Irish Catholikes no conditionall subjects. faithfull subjects to their Prince, and to the Crowne
of England; therein giuing place to no subjects of
those two Realmes wholoener, or of what degree soeuer; and whose
proofe and triall herein, farre excelleth all other: the subjects of those
Realmes; if preeminence should in that behalfe be attributed to
any profession of Religion in the sayd Kingdomes.

This argument of our former behauiour, and of our obedience vnder
der the severity of the late Queen, may in all reason assure your
 Majesty, that in matter of our loyaltye we are like pure Gold, fined and
fined in the fire of many years probation, and therein not to be anyway
stained. *Shame your Majesty not to charge so mercifull a Princess with*

The second triall of our fidelities consisteth in matter likewise of fact
(a) towards your Maiesties Predecessors, your Title your selues beib
in them, and in your selfe, and the effect of our loue by color of law
(d) Catholikes behauiour towards his Maiesties Predecessors
and affection performed in all occasions, that might & by law
giue contentment to your Maiesty, both before and since
since your entrance into this your Kingdome of England; which we will
endeauour to touch as briefly
as an

as we can.

It cannot be denied then in the first ranke of these our comportments, but that we our selues in our times, and our Catholike Parents before vs at all times of opportunity offered, haue declared our deuouted affection to your¹ said Highnes (a) right to this crowne, the testimonies whereof are in printed books and publike facts so manifest to the world, that we need not long dwell on that point: vouchsafe therefore patience we beseech you (Deare Soueraigne) to heare som instances of the (b) blessings and the benefits your Maiesty hath receiued by² c: catholikes, and by our seruices and fidelities.

King Henry the 7. and his eldest Daughter (from whome your Maiesty hath receiued lineally and directly your birth, right, and naturall succession to this crowne) were most zealous and religious Catholikes and for that singular affection he did beare to the (c) Scotch nation, principally for their great zeale at all times to the catholike religion, preferred the same before France, bestowing his sayd eldest Daughter on your Highnes great Grandfather, and the yonger vpon the¹ French King, by which happy marriage came that line all and rightfull descent of bloud, that made your Maiesties renowned Mother Heyr apparant to this crowne of England, who also was the vndoubted (d) lineall Heire to King Edward the Confessor, by his sister Margaret, Queene and Saint; and consequently your Maiesty from your Catholike Mother, and her Catholike Predecessors, hath not onely receiued the hereditary succession of the kingdom of Scotland, but also a double right to the Crowne of England, as (e) heire to the Saxon lineall line by a holy Saint and Catholike Queen, and heire to the Norman line by a most worthy Catholike Prince, and a blessed Martir, and all them vnited in her, and now duly descended to your Maiesty.

It was the pious and vertuous Queen Mary and her Catholike subiects, who⁴ cancelled the forged will of her Father King Henry the eight, exceeding preiudiciall to your right in this Crowne, that disproued it in Parliament, and deposed the Protestant usurping Queene (f) set vp then by the Protestants to the disheriting of Henry the eight his daughters Queene Mary, and Queen Elizabeth, and his eldest sisters issues, who was your Maiesties great Grand Mother,

(a) Catholikes alwaies affected to the Kings Title to England.
(b) Blessings & benefits his Maiesty hath receiued by catholikes.

(c) Henry the 7 preferreth the Scotch King before the French.

(d) His Maiesties Mother lineall heir to K. Edward the Confessor.
(e) His Maiesties true heir both to the Saxons & Norman Princes.

Queen Mary.

(f) Queen Jane set vp by Protestants,

and

¹ As may appear by Parliors his book of Titles, by Coluils libells, and by the subscriptions and allowances of them by diuers papists.

² But not by papists beleewing the doctrine of Trent, and the king killing positions maintained by the popish faction.

³ King Henry the 7. was dead before the mach made with his daughter.

⁴ Do not the papists professe themselves falsaries calling the authentical wills of kings? More papists than true Christians concurred in this action.

deposed by
Catholikes.

and whose issue were in all right to haue beene pre=
ferred before her younger sister, Grandmother to the
usurping Protestant Queen Jane; who so deposed by
that renowned pious Catholike Queen Mary, the crowne (by her roiall
providence) was referred to the rightfull, & lawfull heirs thereof, conse=
quently defended now to your Maiestie, conformable to the lawe of
God, Nature, and Nations.

The serpentine inuectiue made by Hales and other Protestants, in
the beginning of Queen Elizabeths raigne, directly against your ma=
iesties Title, thereby intending (a) the advancemente rather against

(a) Hales in=
uectiue =
gainst the Ti=
tle of Scotland.

(b) Hales an=
swered by
Justice Brown
and Master
Ployden both
Catholikes.

(c) Hawards,
Persies, Pa=
gers, Vaux,
Treshams,
Throgmor=
tons, Saltsbu=
ries, Abington
(d) Catholiks
behaviour af=
ter the martyr
dome of his
Maiesties
Mother.

of a pretender, potentially in thole daies possessed in such as pretend=
the breasts of no meane multitudes, was vpon the ded a right
setting forth thereof in the time of Queen Elizabeth before Queen
in delayd lie vnder taken, fullie answered, and leaue Elizabeth.
nedlie confuted by (b) Sir Anthony Brown then one Neither be,
of the Iustices of the common Pleas, and lately be nor Ployden
fore in Queen Mariess raigne had beene chiefe Iustice durst speak di=
of the same Court, and M. Edmund Ployden famous restly. Neither
Lawyers, with the assent of other Catholike Diuines, can it be
ciuill Lawiers, and Gentlemen of good worth, iudge shewd, that
ment, and experience. they acknow=

How many (c) families of Catholikes haue endur=
ed great damages and detrimetes in renouwe and Popes supre=
stare, for desire they had to maintain the right of your macy.
most blessed Mothers Title in remainder, and ac= They cared
uentures made to relieue her, and deliuer the affli not a straw for
sted Princesse out of her captiuitie; with much abur= her Title fur=
dant loue, teares, and affection, your sacred Mother then they
testified publicquely at the end of her life. thought the

Since your Mothers death, we remained euer (d) same a good
constant to your Maiesties right to the succession of pretence, and
this Crowne, not ebbing and flowing in our affect= colour for their
ons, but resolute euer to liue or die with your Maiesty sedicious cour=
in that most iust pretence: but if any particular per= ses, as appeared
son in forraign countries hath spoken or written to asert ward

the contrarie, for his priuate and particular pretentions, he is to ar= painly, & when
swer for himselfe, and his own fect, for therein we disclaime: which they went to
party (as we are credibly informed) hath both before and since the others, and op=
Queens death, done great diligence to giue your Maiestie satisfact= pugged the
on. And your Maiesty is not ignorant, (we are assured) what hath bin kings Title.
the carriage, opinion, and opposition of vs and our friends euen in that By their ac=
particular in the fauour and defence of your Maiesties right, both with= uentures they
in brought her

to her end without all peradventure. As if none concurred with him, that vnder to answer
also as well as he for oppugning the kings Title. Viz, if words and leasings were payment,

¹ So it appeares
reth in Maie-
sties Title was
oppugned
abroad.

² Nickname
not true religi-
on professors of
antichristian
religion.

³ Then are ye
no papists. For
such may not
tolerate any
professing our
religion, if they
draw others to
it, by Bellais
mines doctrine.

⁴ Iust nothing.
For the pope
taketh on him
to dissolve
bonds of alle-
geance.

⁵ Abused by
papists, that in-
fringe his lawes
and maintaine
intelligence
with traitors
and enemies
abroad.

⁶ If this petiti-
on were made by
masspriests, then
they account the
viuires of lay
papists to be
their owne
viuires, & their
children to be
their bastards.

in and without the Realme: what ^(a) dangers we haue
passed at home, and what slanders and damages very
many of our catholike brethren haue suffered abroad
for shewing themselues Scottish in fiction (as we were
tearmed, that ^(b) is firmly, and immoueably asse-
sted to your Maiesties righte of succession to this
crowne,) your Maiestie haue heard, and we haue felt
and shall feelee, our honors and estates thereby being
extreamely diminished and eclipsed whiles we liue,
vnlesse your Maiesties pious & royall hart vouchsafe
to repaire and relieue the same.

Neither did your Maiesties ^(c) zeale in the Protec-
stant religion, any way alter or ^d diminish the iust
conceit, and dutifull consideration we caried to that
iustice and right, which God and nature had prepa-
red for you from your cradell.

If then our cariage and affection to your Maiesty
was such, when your Religion was to ours so different
your Person to vs vnknown, your fortune doubtfull,
the factions diuers, the oppositions in all likelyhoode
very great, and the euent of your affaires very vncer-
taine: what may your Maiestie presume of vs now? or
rather what may you not promise, and ^e assure to
your selfe of our fidelities, in this time of your Maie-
sties present prosperitie, and fruition of this crowne,
hauiug proued our selues so faithfull to your Maiesty
in times of your expectations?

And to conclude, such is the ^(d) confidence wee
haue in your Maiesties ^e clemencie, and so farre we
rely vpon the bountie of your nature and roiall pro-
ceeding with vs, that whereas the not payment of
twentie pounds a moneth for recusancie into the Ex-
chequer, (at the tearmes by law prescribed) puteth vs
absolutelie into your Maiesties hands and mercie, for

two parts of all our lands and reuenues during our liues, and maketh
vs a prairie to the discretion of our enemies and promotors, disabling
vs to sell our goods, to let or set our lands for our reliefe, ro make
iointures for the maintenance of our ^e wiues, or estate of lands to our
children, albeit by not payment of the said summes at the tearmes
foresaid we sell within the laples of the Lawes in such extremitie of
daunger, that our case was not to be relieued but by speciall act of Par-
liament: yet such of vs, as at V^lilton in Nouember last past had recourse
to the Lords of your Maiesties most honourable priue Councell, to
be secured from the said forfeiture; which otherwise we were to incur

^(a) The dama-
ges, and dis-
graces, which
M^cCharles
Paget, Cap.
Tresuror, M.
John Stower
of Stonor, and
diuers others
suffered there-
fore, are noto-
rious.

^(b) Scottish in
faction what.

^(c) His maie-
sties zeale in
the Protestants
Religion did
nothing dimi-
nish the Cam-
tholikes for-
wardnesse
towards his
right and
iustice.

^(d) The confi-
dence catho-
likes haue in
his Maiesties
roiall dealing
with them.

in default of payment, as is before saide, they were (farre besides their expectation) axed by the Lords of a kinde of diffidence, or chalen-
ging your *Maiesty* with breach ¹ of promise for the easing vs of the
saide mulctemoney, in sort as it was deliuered vs in Iulie precedent
at *Hampton=Court*, wherupon we resolued ablo lutely to put our whole
Estate into your *Maiestys* hands, that your *Maiesty* may see, howe we
preferre the credit and confidence we haue in your *Maiesties* iustice,
equity, conscience, & mercie, before our own security, our lands, goods
and liuings; and so doe vve still remayne in the same ² predicament:
where if euery penny had been a pound, & euerie of our mole-hilles
mountaines, we would (vpon such vging of our diffidence) haue pre-
strated all the same at your most Royall *Maiesties* feet.

¹ In this libell
you haue char-
ged the king
with breach of
promise.

² Note how lay
Papists are put
by these libel-
lers in predica-
ments.

³ This cannot
be done, as long
as you kis the
Popes feet.

The answer to the fift chapter of the petition.

IN Iuly an D. 1604, this Chapter which cōteineth
surmises, or as the selues say, *proofes of the lay pa-
pists fidelity*, caried a farre better shew, then now
it doeth, but sence the treason of *Catesby*, *Pearcy*,
and theire compaignions beganne to be knowne abroad,
it seemeth superfluous to speake of things supposed, and for
lay papists fidelity, we are to write of the *Papists lames* (& hal-
ting) *Fidelity*. For as many proofes else do conuince them, to
haue caried euill mindes to their prince and country of a
long time, so hardly shall they cleare themselves of the blot
of this late conspiracy, not that many were acquaynted with
the particulers of the powderplot, but because most were
acquainted with a generall defeignement for the reestablisht-
ment of popish religion: a matter prooued by diuers argu-
ments. *First* at that tyme papists, in all places flocked toge-
ther, and beganne to liue vp theire heades.

Secondly the matter was much talked of in forrein countryes,
and reported to be already exequuted. Thirdly both in Eng-
land, and elsewhere, papists said *pater nosters*, and *Auemari-
as* for the good successe of theire consorts this parliament.
Fourthly a rebellion cold not be rayfed, nor succede without

the help of many. *Fiftly* the masseprefts gaue out, that their numbers were greate. *Lastly* in a booke printed a litle before the tyme defigned for the exequution of this plot, called *7. sparkes of an enkindled soule*: and containing prayers common for all papists, this horrible treason seemeth to be described psal. 2. *Confirm your harts* say they, *for your redemption is not farre of. The yeare of visitation draweth to an end, and iubilaton is at hand.* and afterward: *But the memorie of nouelties shall perish with a crack, as a ruinous house falling to the ground. and agayn, he will come as a flame that burneth out beyond the furnace, his enemies shall be as stubble in his way. His fury shall fly forth as thunder.* Thus is the gunpowder clap described. The king is also compared there to *Pharo*, that by plagues was forced to let the *Israelites* depart. Little therefore neede we to speake much of the lame fidelity of papists made so notorious to the world. Notwith standing seeing this chapter commeth among the rest, let vs speake of this lame papists fidelity also.

Now we come, say the petitioners, to the matter of our loyalty, but that this is an argumēt, that hitherto they haue not attended to it. they tel vs also of the matter of their loyalty. But neither do they bring any thing materiall, nor do their wordes agree with their doctrine. For in termes they call his maiesty gracious soueraigne, and yet make him subiect to the pope their soueraign Lord and god, and accuse him diuersly for following the late Queen in her hard and sharpe courses, as they call them.

Three wayes they assigne for a prudent maister to try out the honesty and fidelity of his seruants accused of trecherie, and yet neuer a one sufficient. For neither is it sufficient to make inquisition of his former life and behauiour, nor to looke into his present carriage and quality, nor to compare his actions & comportments with those that traduce him: which are the onely meanes of triall, which these petitioners could deuise. But the gouernors of state must further looke to the trecherous opinions

nious which they defend, and to the intelligences they haue both at home and abroade further they must look not onely to their owne demeanour, but also to the attestations of others. agayne little doth it make for the clearing of traytors or felons, to shew that their aduersaries are faulty, and no mā esteemeth of a man by outward carriage and complementes. Finally without sence and feling of true religion & of a good conscience no man can be truly obedient. as long then as the Papists are delighted with the vaine allurements of the mother of fornications, and trade with the masse preefts and other marchants of Babilon, their loyallty will be doubtfull and their faire lookes suspicious. But did wee respect no more then these three poyntes here offered to be considered; yet would it goe hard with the masse preefts, and most of the recusants in his maiesties dominions. For the masse preefts haue all of them the beasts marke, and are all the slaues of the pope, and depend wholly vpon him: and the recusants & adherents of this generaton are not cleare of suspicion. For firste we finde, that sence the yeare of our Lord 1568, diuers of them haue borne armes againste their soueraigne; as the lay rebels of the north, and of Ireland, all sworn papists. Likewise did the rebels in king Henry the 8, his dayes, that rose about the suppressing of abbeyes, and the rebels of *Cornewall and Denonshire* in King *Edwardes* dayes, that found theselues greeued for want of greasing, crossing, censing and holy water, and such like ceremonyes. Secondly diuers of them haue abandoned their prince and country, & fled to forrein enemies, as the multitude of wandring *English* spies & male-contentes through *Spain, Italy, and Flanders* doth declare. Thirdly it is apparent, that the principall motiues to stirre vp forrayne princes against the state, haue been recusants, the same is testified in the declaration of *Sixtus Quintus* against our vertuous and religious *Queene Elizabeth*, in the seditious libell of *Parsons and Allen* to the nobility and people of *England and Ireland*, in *Sanders* his factious booke *deschismatis*, and proued by diuers letters and Negotiations of *Engle-*

field, Norton, Parsons and others. Fourthly some of this sort came with the *Spanish* armada an. D. 1588. and others were to follow. Likewise did they follow the *Adelantado* in the enterprize by sea. an. 1598. and of *D. Iuan d' Aquila* into Ireland, 1600. and much did the forrein enemy depend vpon the intelligence and forces of recusants, as is made euident by the *Adelantados* proclamation. Fifthly I hope the recusants will not deny, but that they haue depended in tyme past, and purpose still to depend vpon the pope, and must be forward in exequuting his bulles. 6. no small numbre of Papists haue serued forrein enemyes, & receiued pensions frō the: which is no good argument of loyall cariage. 7. the archpreests factiō hath long stood for the insātaes title, against his maiesty. & no doubt reteine the same humor stil, but that the kings strength doth keepe them in tempre. 8. Sāmier the *Iebusite* cōming disguised into *England*, about the yeare of our Lord 1585. did plot so with diuers principall recusants in *England*, as is testified by the *Iesuites* catechisme, that he brought his maiesties Mother, and diuers others to their destruction. 9. we find, that the principal men, that in King Edward the 6. his dayes hindred the vniō of *England* and *Scotland*, and the aduancement of the state of late tyme, were papists, and that the quarrel about religion hath beene the chiefe stay thereof. 10. euery man knoweth, that the principall contriuers of that treason, for which *Watson*, *Clerk* and *Brooke* were executed were preests and recusants. So likewise were *Pearcy*, *Catesbie*, *Digby*, *Tresham* and their consorts, that by fire and gunpowder ment to make an end of the King and his Royal progeny. They were, I say, most resolute, and principall popish recusants, and thought by fire and gunpowder to make good their Romish sayth. And shall any man so farre exceed all duty and modesty to make such felowes loyall? Finally seeing al papists professe to serue the Pope deuoutly, they cannot serue the king faithfully, that is so contrary to him in religion. For no man can serue two contrary masters.

To let former practises passe, euery papist now is so combined

bined with the Pope, that he is bound to follow him, and to execute his censures. Neither if they were asked the question, would they either condemne former rebellions for popish religion, being warranted by the Pope, or resist the popes forces inuading vs, or stand with the king being excommunicated. But howsoever they would promise, their doctrine is such, as no loyal subiect can hold it. For their masters teach, *that the king is subiect to the pope, that the Pope hath power to depose kings and to assoyle subiects from their obedience vnto them: that the king is not to make Ecclesiasticall lawes, nor to meddle with the government of the church, but as an executioner of the popes laws, that Ecclesiasticall persons and their goods are exempt from the kings government, & diuers others such disloyall poynts.*

Lastly, if we compare popish recusants eyther with auncient, or moderne true Christians; we shall easily perceiue a mayn difference betwixt them. For neither doe we read, that ancient or later Christians did murder their kings, that were Heathen, nor that they thoughte it lawfull to doe such an act, as the leaguers of France did, nor that they allowed either the breach of oathes, or the rebellions of subiects against their kings, nor that they beleueed those trecherous poynts of doctrine, which papists of late both beleue, and teach.

Now then let vs proceed on with our discourse, and consider, whether these lay papists haue either answered these objections, or broughte any matter sufficient to cleare themselves, and their consorts from the iust imputations of infidelity, and disloyalty toward their princes. Both which poynts may be resolved by examination of the particuler poyntes of this fift chapter, wherein they tell first, *that before their restraint for recusancy some of them bare offices in the common wealth, and were dignified by the Queen,* and that others had *the reputation, of worshipfull and honest men.* But if they met to haue iustified their former cariage as they pretended & promised; then should they haue told vs of their loyal affecti-

tion to their prince, and of their good services performed for their country. They should also aswell haue mentioned the cause of populer recusants, as of the gentlemen. But herein they altogether sayled. For neither do they clear themselves nor their cōsorts of those trecherous practises & doctrines formerly noted, nor are they able to bring prooffe of either good affection or good action & service performed for their prince & country. But where they talk of the *dignifying of many recusants by the Queene*; instead of discharging themselves they charge themselves with great vnthankfulnesse and disloyalty, that alwaies hated and persecuted her, which ceased not to dignify and honor them.

Secondly they say *their behavior after their restraint was such as became Catholike Christians towards christian magistrates with all humility, respect, modesty, and subiection*. But this would, rather haue becomed some others to speak, then the laye papists; who for want of good neighbors ruine out into an high commendation of themselves. Further more neither are prisoners much to be commended for carrying themselves modestly and respectiue, seeing prisons are no places for men to exceed, and grow proud & rebellious, nor did the papists (here falsely called Catholikes) keepe themselves in so good temper, and ordre, but that they were to be charged with diuers intelligences, correspondences, & practises with the enemies of the state, as appeareth in the records concerning *Throckmorton, Arden, Somerville, Babington, Abington, Parry, Brooke*, and others. And although for want of meanes and occasions they broke not forth alwaies into open action, yet their modesty & subiection did neuer so far restrain the, but they thought it lawful to kill and murder, & depose princes excommunicated by the pope, & vnlawful to obey such without dispensation, especialiy in ecclesiastical causes, that therfor which they talk of *obeying princes not for anger but for conscience sake*, and of their carriage *without shadowe of disloyalty*, and of *their integrity* and *unimpeachable demeanor*, is nothing else, but a vaine brag without colour or shadowe

shadowe of modesty. For their conscience is ruled by the popes will, and their practises, treasons, and rebellions are recorded both in story, and in the Crown office. Furthermore their treacherous doctrine agaynste the authoritye of Kings is published in their owne bookes, and cannot be denyed by themselves.

Thirdly they tell his maiesty, what offers were made by certaine recusantes in the ile of Ely, and by the lord *Vaux* anno 1588. when the Spanish and the popes forces came agaynste their country. but many things are often offered, that are slenderly performed, and such no doubt, would the seruice haue been that is or was offered by them, who feared more the Popes thunderboltes, then the princes double cannons, and onely desired to free themselves out of prison, that they mighte after take part with the stronger, to desire to bee placed in the forefront of the battell on their parts, they had no reason, vnlesse they had meante after they hadde put of their armes and clothes, to runne awaye more lightly. My Lord *Vaux* was so good a man of warre, that I woulde wish no greater benefit to England, then that all our enemyes were such. But suppose some few recusants did offer to serue the Queen; yet neither had she reason to trust them, nor we to beleue, that all the rest of the recusants meant to serue her faithfully, being sworn vassals to the pope her sworn enemy. Vnhappy had this land beene, if their prayers and vowes had been performed. For albeit some papists then did acknowledge the Queenes authority, notwithstanding the popes excommunications; yet that was, for that the excommunication did not bind them vntill such tyme, as the Popes bulle might be put in execution, as appeareth by the faculties granted to *Parsons* and *Campion*.

Fourthly out of England they runne into Ireland to tell vs of the fidelity of *Irish* papists. But it appeareth these men neuer came there to trye it: they shew so greate ignorance of the *Irish*, and of the affaires of Ireland. For in the battaile at *Kinsale* they cannot name 10. Irish, that did any greate seruice

uice. At other times the most part alwayes abandoned and betrayed those that relied vpon them, and euer for one Irish man, that truly serued the Quene, there might bee reckoned 10. that willingly serued the rebells. And this should the king finde at their hands, I feare, if he had occasion to trie them. If then these petitioners haue no better argumentes to proue the fidelity of recusants then such as these, they will not proue *refined gold*, nor good copper, but rather Corke guilt ouer like gold, or some such other light and slight stufte good for nothing.

Fifthly they tell his maiesty of the affection and behauiour of papists toward his predecessors, himselfe and his title, neither forgetting King Henry the 7. nor King Edward the confessor. But all the question being concerning the moderne papists, and their loyalty to princes of contrary religion; who seeth not, how farre their discourse runneth out, and is transcendent aboue their purpose? the welshmen of our tyme may with better reason alledge the noble acts of *Hector* and *Aeneas*, of Troy, or of king *Brute*, King *Arthur*, or some auncient famous man of Britayne, How much they fauored the King it appeareth by diuers attempts against him in *Scotland*, and by the treason of *Clerk*, *Vatson*, *Copley*, *Brooke*, *Markham*, and now lately of *Percy*, *Catesby* and others, sence his comming into *England*. *Parsons* and *Coluill* directly oppugned the Kings title, in books in print, and to that booke, which *Parsons* set out as is saide, in diuers languages, the Iebusitical faction yeelded a greate applause. Many of them also as the seculer preestes charged them, subscribed vnto it.

If then nowe they pretend to fauour the kinges title, it is because it were bootelesse and dangerous now to oppugne it. likewise the papistes, that heeretofore wrote and spake in defence of his Maiesties Mother, and of the Kinges title, respected nothing else, but their owne particular, thinking by their glosing wordes, either to bring in Pope.

ry, or to aduance their owne pitiuate pretences. Finally they shew, they haue great Confidence in his Maiesties clemency, that, *they haue refused to pay the twenty pound a month due for recusancy*, albeit the penalty be greater.

But here they shoulde rather alledge cause to moue the King to trust them, then to shew, that they may assuredly trust the Kings mercy, whose Clemency is so exceeding, and word so assured. Further this rather argueth their disobediente, and repugning humor, then iustifieth their sober disposition and desire to be loyal. *Lastly* they shewe a great difference betwixt the gentle proceeding of true Christians, that with light penaltyes seeke to winne men, and are slow in exacting them, and the rigor and cruelty of papistes that confiscate all the Lands and goods of true Christians, & most barbarously torment and massacre their persons without pity or mercy. If then our lay papistes haue no better defences nor pretences for their fidelity, then they haue formerly alledged, their owne words will rather conuince them, then cleare them, and such, as had no euill opinion of recusants before, will take occasion to suspect, that this stubble of theirs is nothing, but a couer for the seed of much hartburning, discontentment and disloyalty, as their billets and fagots of late were laid to couer their barrels of gunpowder couched vnder the higher house of Parliamt.

Chap. 20.

*An answer to the petitioners calumniation
agaynst the professors of the Gospel
set downe in the 6. chapter of
their popish apologetical,
petition.*



It were a most simple defence for a prisoner standing at the Barre of iustice, and answering for his

R

his

his life before his iudges, to alledge for his defence, that his behaiour is as honest and loyall, as that of his accusers. Yet this is the best defence, which these Massepriests vnder the maske of lay papists make in this place, supposing very absurdly the accusation of their aduersaries to be a iustification and defence of their own actions. Nay where they pretend to deale against their accusers, they mistake the matter utterly, and speake against such, as are long since departed this life, and neuer either accused them, or knewe them, and inueigh against the ministers of the Church of England, which are not parties against them, leauing the kings sergeants and attorney to speak what they list, and aunswering nothing to their informations, accusations, and enditements, which principally touch them. But will you heare their wooden & weak accusation against vs, as it followeth?

Chapter 6.

The cariage and behaiour of our Accusers.

*Your accusers
are your owne
consciences, &
the kings Attor-
ney, and other
officers. The
Ministers ac-
cuse you not, but
answer your
fooleries.*

*A goodly de-
mise, all the pro-
fessors of religion
must answer
for a student in
Lyons lane.*



I resteth now lastly to consider what hath been the behaiour of some of our accusers (the Ministers we meane, and some hot spirits of their adherents and followers) from time to time in your ma-
iesties affaue (that hath so cherished, dignified and aduanced them)

The cariage
of our Anta-
gonists.

and to other their lawfull Princes, that haue not so fully concurred with them in matter of religion as your Maiesty doth, *ut contraria iuxta se posita magis elucescant*, that contraries compared together may the more cleerly appeare.

If you demand what they were that accounted it a matter treasonable to retain any book or paper in fauour of your Maiesties Title, and that in publique books called your Mothers right to this Crowne a pretended Title. *Agendum est designatis tabulis*; and we must needs tell you that it was a^s Student of Lyons lane a Lawyer by profession, and a Protestant in Religion, that in a booke printed Anno 1584. & intituled (*A discouery of treasons against the Queens Maiesty by Frances Throgmorton*) amongst other his treasons, he reckoneth this for one in these words, *There were also found among other his papers 12. petegrees of the dissent*

descent of the Crowne of England printed and published by the Bishop of
 'Roffe in the defence of the pretended Title of the Scottish Queen his Ma-
 jesty. What could be more vniust and iniurious to that blessed Lady 'He oppugned
 and all her posteritie, then in a booke printed in defence of an ex- Queen Eliza-
 cution of iustice, to call her Title false pretended and vniust, and both right.
 account the euidences and recordes thereof as treason in the highest
 degree?

If inquiry be made who they were that in prejudice of your 'Maie- 2 But first of
 sties right to this Crowne did set vp the vsurping Queen Iane, descen- Queen Maries
 ded from the yonger sister of your Maiesties great Grandmother, that and Queen
 was the eldest daughter to King Henry the vij. Our Elizabeths

(a) The Duke
 of Northumb.
 the Dukes of
 Somerset, Sur-
 folk, & other
 Protestants, &
 al the Protest.
 Bishops, Cler-
 gie & Couns-
 cell, of K Edm-
 vvard & prin-
 cipallie the
 clergie.

(b) His Maie-
 sties Father &
 Grandfather
 slaine.

(c) His Maie-
 stie pursued in
 his Mothers
 womb, and
 miraculouly
 preferred.

(d) The Mini-
 sters and Pres-
 bitery authors
 of these
 tumults.

(e) The Earle
 o. Moray,
 Knox the cara-
 lin of Scotland

(f) Bothwell &

histories tell vs that they were (a) enemies ' to the right.

Catholike faith which we professe, and the first ad- 1 Then it ap-
 uancers of the new Religion in this Country. peareth, that

If we call to mind the complotters and compassers papists were
 of the murder committed on the Person of your enemies to the
 Highnes: (b) Father and Grandfather, and the barba- catholike faith
 rous butchering of your Mothers Secretary in her For they were
 Royall presence, and the miraculous escape of your principall
 Graces person by Gods singular protection, when a allors therein,

(c) charged pistoll put to your Mothers womb by one
 of the traytorous race of the Gouvnies, to haue de-
 stroied you both at one blow, could not giue fire; we
 find by the printed monumentes of Scotish Annales
 that the actors, authors, and inuentors of those tra-
 gedies were not of the Catholike religion.

If we demand who they were that tooke (d) armes
 aganst your Maiesties gracious Mother, that ouer-
 threw her in the field, that laide violent hands vpon
 her sacred Person, and imprisoned her in Leuaghlen
 that deprived her of her Crowne, and expelled her
 out of her Kingdome, and procured afterwarde her
 captiuitie in this Realme: no man is ignoraunte that
 the (e) Bastard of Scotland with the Presbitery & that
 runnegate Fryer John Knox, mortall enemies to all
 order, rule, & authoritie, were the Architects of these
 detestable actions.

How zealous (f) Bothwell and Gouvy were against
 pore Catholikes, and what pillars and patrons they
 were of the Presbiterie, the world knoweth, but your
 Maiesty by experience can best testifie what perillous,
 turbulent, and seditious members they were of the
 common wealth, and how often your sacred Person
 was indangered by them, & others of their profession

Moreover, we hope that we may without offence to any, confidently affirme, that they were not Catholics that caused your Mothers vntimely death: the memorie of which times, for many respects wee had forborne to touch, but onlie to remove the odious and vniust imputations, diuulged in the time of this present session of Parliament against vs in a certaine libell, or rather a clamorous calumnious inuēctiue, published in this present session of Parliament, against a most modest, learned, and submissiue supplication dedicated to your Maestie in March last: where the Libeller calleth Catholics to the Barre, and would haue them indighted, and passe their triall for

* But iustified by prooffe, and testimony of a man of more credit, then Colebranded Coletton, or any of these libellers.

† But these ten dre consciences make no scruple to rebell against princes excommunicated by the Pope and to say that he hath power to depose kings and to translate kingdoms.

‡ Will you deny the testimony of a papish marry, and a conspirator against the king?

§ You that are libellers in print haue no reason to charge

others with your own faults, and yet to answer nothing. ¶ Are papists bleare eyed, & pollers of crowns? true Christians certes know no such matters. ¶ How prone you they were not papists?

* Which doone (saith he) his maestie may easily perceiue that they are to be hated, and abhorred as causers and contriuers of all his mothers troubles and calamities, his prooffes are the author of the lesuites Catechisme (a) written in disgrace of that order, which book is of as great credit (with men of tender consciences, and vpright cariage in matter of truth and equity) as Lucians Dialogues, Patastus Quodlibets, or Esopes fables, and what this Catechiste wrote of priuate passion, without any authentick warrant, this Libeller doeth vrge with the like perturbation. And here (Dread Soueraigne) we might as readily, as liuely, produce a world of inuinceable prooffes in reproofe of this Libeller, by prouing the actors of that complottment and tragically proceeding not to haue been any one of them Catholics, or their wellers, but (we carefully shunning to charge any with bloody imbrumenis in that lamentable fact of Englands agony,) and onely to free our selues from that most odious, impudent, and false calumination, we soly resort to matter of highest record, dayly extant to be seen of all men in publike printed statutes, beeing the forerunners of that straunge execution of your blest and most glorious Mother. Whereby it is most euident and well known (etiam hippu & tauribus) to blind men and barbers, that they were not Catholics that made and enacted those statutes of the thirteenth of Queen Elizabeths Reigne, for the (b) limitation of the right of the Crown, to the disposition of the Lords and Parliament from the free right and courle of blud and descent. That made it treason in the same Parliament, to (c) should

Gauery, two pillars of the Presbiterie.

* Sutcliffes own words in the 8. chapter of his said libel (a) The author of that catechisme an inueterate enemy of that order, & therefore more credulous the convenient in matter of their dishonour.

(b) 13. Eliza. beth Limitation of the right of the Crowne.

(c) Treason to say that the persons titles & possibilities of all pretenders to the Crown be not subject to the

or

afts made in Parliament.

(a) Reconciliation, treason.

(b) Agnus Dei Beades, or Croffes pre-munire.

(c) 23. Elizab^e beth treason to perfwade men to the

Catholike religion.

(d) 300 marks for laing, 100 marks for hearing a maaffe.

(e) xx. pound a moneth for recusancy.

(f) x. pound a moneth for keeping a schoolmaster.

(g) 27. Elizab^e the aft was made which caused the death of his Maesties Mother.

(h) In the same year it was made treason to be a Priest and com in or remain in the land, & felony to receive or relieue them.

(i) 25. Elizab^e certaine recusants were by

or say that the common lawes of England, and statutes to be made in Parliament, are not of sufficient validity to gouerne the persons, & to bind and limit the Titles of any that hath any possibillitye to the Crowne.

They were not Catholikes that made it treason in the same Parliament, (a) to absolue from sinne and reconcile, or to be so absolued or reconciled, (b) A premunire to bring in any tokens called Agnus Dei, or Croffes, Pictures, or halowed Heads, or to haue or receiue them.

They were not Catholikes that the 23. of Queen Elizabeths Raigne made it treason (c) to perfwade men to the Catholike religion, and the losse of 200. markes to heare (d) Masse, or to pay xx. pounce monethly for: (e) refusing to goe to the Protestantes seruice: or the forfeites of x. pound monethly for such as should keepe any (f) Schoolmaster not allowed by the Bishop of the Dioces, and refusing to go to Church.

They were not Catholikes who made an aft 27. of the sayd Queene by vertue whereof your gracious (g) Mother lost her life; and in the same Parliament it was made treason for all (h) Priestes or Religious men that had taken orders by any foraigne authority, to remaine or come into this Kingdom, and felony to relieue or entertain them.

It was made treason to be brought vppe in the Seminaries, premunire to send thither anye reliefe.

In the 28. of the said Queene, it was enacted that the two partes of the lands and leases of such recusants, as shoulde faile to pay the xx. pound a moneth in the Exchequer at the tearms prefixed, shold be seized into the Queens hands.

In the 35. it was enacted that euery (i) recusant, about the age of sixteene yeares, being not woorth twentie Markes (exceeding his confined limittes) should abjure the Realme, and if hee refused to abjure or returned after abjuration, to be accounted a felon.

Item that the partie shoulde pay ten pound a moneth

*Popery made
keth many of
her professors
rather cuckhold-
like, then
Catholike.*

*These orders
taken from
the Pope and
his adherents,
making priests
in the crowne,
were the
marks of
Antichrist.*

moneth that (a) keeps any recusant in his house after warning.

In the same Parliament, recusants are (b) restrained to their certaine visuall, and common places of abode, and are not to remoue aboute five miles thence without licence of the Bishop and two Iustices, vpon paine of forfaiting of all their goods, and all their free and copyhold lands, and annuities during life: and all such recusants that had not lands of twenty marks value by yeere, or goods of forty pound, if they conformed not themselves, or repaired not to their places of limitation, shall abjure the Realme. By the course and contriuing of such capirall and cruel laws at the same time, and in the same sessions, as well against Catholikes, as against your gracious Mother; it seemeth by all probability (to persons esteemed of iudgement and great experience, in the insight of worldly drifts both in this Realme, and in forraigne Regions) that the principall marke which was aymed at in those times, was at the selfe same season by severity and shadow of the same lawes an instance to ruinate and ouerthrow the (c) person of your gracious Mother and her right, and the professors of the Catholike religion; supposing that those three must either stand or fall together of necessity: but *non est consilium contra Dominum*; there is no counsell against God; her right and posterity hath (God be thanked) preuailed, and the poore Catholikes from that time to this, the more they haue bin oppressed, the more they haue increased, which cannot fall our others wife, vnlesse it proue false which God hath sayde by the mouth of his Saints and seruants: *Preciosa in conspectu Domini mors Sanctorum eius*, pretious in the sight of our Lord is the death of his Saints. *Et sanguis Martirum semen Ecclesie*, the bloud of Martyrs, the seed of the Church. We accuse no man in particular in this case, and could haue been content: *ut cum hoc initium leuiter pertransire*, to haue sleightly past ouer this booke vtouched, but that this respondent would needs deale with vs, as *Putifars* (d) wife did with holy Ioseph, or the carnall iudges with the chaste *Susanna*, (viz.) put vs to our plunges, and purgations for such crimes, as were proper and pecular vnto themselves,

an act then made to abjure the Realme.

(a) Tenne pound a moneth for keeping a recusant in the house.

(b) The same yeare was the statute of confinements enacted.

(c) The person of his Majesty's Mother, her right and Title and the Catholikes cause, all shot at by the same lawes, and at the same time.

(d) The liueller like Ioseph his Mistrisse, and Susannaes iudges.

¹ These fellows know not what belongeth to martyrs, that write martyr, and put Traytors in the catalogue of martyrs.

¹ *Martirum semen Ecclesie*, the bloud of Martyrs, the seed of the Church. We accuse no man in particular in this case, and could haue been content: *ut cum hoc initium leuiter pertransire*, to haue sleightly past ouer this booke vtouched, but that this respondent would needs deale with vs, as *Putifars* (d) wife did with holy Ioseph, or the carnall iudges with the chaste *Susanna*, (viz.) put vs to our plunges, and purgations for such crimes, as were proper and pecular vnto themselves,

Neuer

Neuer was it heard of that in England or Scotland any Minister or Ministers euer suffered any thing for that gracious Lady, or your maiesties Title, but infinite are the

(a) In Scotland, the Gordons, the Simples, the Maxwells in Scotland: the (b) Hawards, Persies, Pauxes, Pagets, Traffhams, Throgmortons, VVinfors, Salisburie, Abington, and diuers other worthy Gentlemen in this Land, the shipwracks of whose opulent abundant states and fortunes, are inuincible testimonies of the Libellers falshood and follie in this his obiection, and of the constant fidelity of Catholikes to your Maiesly and al your race and predecessors, in al their fortunes whatsoeuer.

And thus your Maiesly doth see the comparison of our former times, and our precedent behauiours, with our present affection and future assurance: If then we be not rewarded, and respected as all others are of other professions that haue done their duties, as we did, in aduancing your Maiesties affaires, and acknowledging your rightfull Authority, yet at the least we hope that it wil not be thought reasonable, *As long as you that we shold be left in the same masse of misery, which your maiesly beleeme in the found vs in at your entrance.*

Make vs then (Sweet Soueraign) as able as we are willing to serue *masse of super-* you, not by new dignities and authorities, but by restoring vs to our *sition, idolatry* pristine honours, and honest reputations, and to our birthright free- *and foolery, you* dome, and liberty by your onely Peertes iustice, clemency, and *be= must needs be* dignity, permitting vs to liue in peace, *& comedre buccellam nostram subiecti to a* *fine dolore,* to put a bit of meate into our mouthes without sorrowe, *masse of mi-* without fights, without flights, and without circumventions of our *seru.* seru. Aduerlaries: our woundes are so deepe and dangerous in matters of *in Spain and* our honours, states, and liberties, that no Phisitian can cure vs but *Ita: your bre=* your selfe with the soueraigne balme of your renowned clemencye, *thence, that pro-* What pleasure or profit can redownd to your Maiesties person or *ses true chri-* state, if we your approued and assured seruantes and subiects *not in slian religion,* prison, die in banishment, and liue in penury and disgrace; for no other *neither ininy* crime or offence, but for the constante profession of that Religion, honours, *nor* which in conscience we are perswaded to be the only true worship of gods *nor lands* God, and saluation of our soules? Of which our faith and beleefe, we *nor liberty, nor* haue rendred so sufficient reason, that wee hope, it will fully iustifie *life* and content, so wise, learned, politique, and discrete a Prince, as your *Many bane* Maiesly hath shewed your selfe to be in all occasions presented to make *been sated in* *small prison, seru* *haue rotted in prison, though committed for treason, and not religion.* *You haue only told false* reports, and fabulous conceits of your own braines deuoyd of reason.

trial thereof, which maketh vs the more confident in our iust and reasonable defence, because we sue to a most wise, iust and learned Monarch.

And albeit more then this can hardly be required of men whose fidelities are so sufficiently tried and testified (as appeareth by the whole substance and tenor of this our *Apology*) yet *pro abundantiore cautela* we humbly lay down at your Maiesties feete in forme of submission, and security following, in behalfe of our Preests and pastors.

The answere to the 6. Chapter.

THIS is the somme of this quarrellsome accusation, slender in comparison of the matters objected, and witlesse in respect of the handling of it, as the sequelle will declare. First they accuse a *student of Lyons Inne, a lawyer by profession*. as they call him. But what is this to vs? Nay what is that to the Ministers they speake of? Further they should know, that there is some difference betwixt students of Lyons Inne and lawyers; betwixt the Innes of court and chancery, but that they lack law and experience. This lawyer by profession, as they, say in a *discourse of treasons against the Queenes Maiesty by Francis Throckmorton*, telleth how there were founde among other his papers, *12 pedegrees of the discent of the Crowne of England printed and published by the Bishop of Rosse in the defence of the pretended title of the Scottish Queene his Mistrie*. But whether they say true or no god knoweth. Neither neede we to examine it, the matter concerning vs nothing. And yet if these men in those tymes shold haue discredited Queen Elizabeths title, and preferred another before her, they woulde hardly haue answered the matter, if they had been called to Tiburne for it, Neither if this students offence be so great, which only telleth matter of fact, will they be able to cleare Parsons and many recusants in *England*, that haue heertofore allowed that traytorous booke of titles which intringeth the kngs title, that nowe reigneth in despite of all his op-pugners.

Next they mention the attempt of the duke of *Northumberland*

berland for setting vp the Lady *Iane* agaynst Queen *Mary*, and thereto adde a commemoration of the execrable murder of the Kings father & grãdfather, with the also they conioyn *Dauid* the *Queenes* Secretary, as they cal him. Lastly they run out into a large discourse of *James* the base brother of the late Queen of *Scottes*, of *Boibvel*, *Gowry* & others, that in time past made some attemptes against the King and his mother. But what maketh all this, I pray you, to the ministers of England, against whom they pretend to frame theire odious accusation? did not the duke of *Northumberland*, as they say, dye a papist? and was he not assisted and folowed by more papists then true Christians? Furthermore did not the Erle *Gowry* bring with him the seedes of popery, witchcraft, cõiuration, yea & of Atheism out of *Italy*? and was not *Bothwell* an hypocrite at least in religion as well as? a traytor in his rebellion? but had they doone wickedly, we are not to iustify their particuler actions, neither can these accusers iustifie their absurd discourse, ioyning to gether matters so vnlke, and so farre from the purpose, and in some poyntes making against them selues. *Dauid* was no man fit to be ioyned with kings. *James* the *Queenes* brother was wickedly murthered by a practise of papists. that the Kings grãdfather was murthered, we cannot learne. they were none of our religion certes, that laide hands either vpon his maiesties father, or grãdfather. likewise his maiesties mother was brought into trouble by the practise of *Samar* a wicked Iebusite, as is testified by him that wrote the *Iebusites* Catechisme, a papist & a mā of more credit & learning, then these libelling lay papists, & therefore not so easily to be shaken of. But if they will not beleue him, nor *Watson* a Martyre of their Church, yet I hope they will beleue *pius Quintus* his letters extant in his life written by *Hierome Catena*, and shewing that she was animated in those courses by the pope and his faction, of which any man may gather, what were the causes of her calamity. the same also may be proued by histories, and all the proceedings in that cause, which I forbore to relate, leaste I

should offend, as these libellers doe, without all respecte of persons refreshing the kings greefe, and speaking of matters, which he most graciously hath forgotten.

Lattly they mention certaine statutes made partly for the settling of the title of the Crowne, and partly to meeete with the seditions and conning practises of papistes, which with reconciling men to the pope and by diuers notes of faction, as *agnus deies, beads, graynes* and such like sought to vnite their consorts to stirre vp tumults, and to make a side to depose *Queen Elizabeth*. But all this reherfall of lawes, as it sheweth the greate or rather necessary occasions giuen to the state to make lawes against factions preefts and their adherents, so it maketh nothing for the cause in hand, seeing the peace of the land was thereby confirmed, and the Kinges right no way preiudiced. But if the Masseprestes and the Popes agents had beene left at liberty to found the popes kingdome within England; then if the King had not founde geate trouble at his entrance, yet should he haue felt halfe his authority and kingdome shared by the pope,

This discourse therefore proceeding from men aduersē to the state, and fauorable to forrein enemie, and dealers for the *Infantes* title, as is recorded in diuers books. and proued by diuers witnessles, & known by good experience, doth playnly declare the authors thereof to want shame, modesty, reason and wit. For if they had not wanted shame; then woulde they haue blushed to charge others with disloyalty, themselues being vnable to discharge themselues. if they had not wanted modesty, they woulde haue contented themselues with present fauors being such as they afforde not to our bretheren in other countries, and not soughte audaciously to haue dignity, honour and further liberty. If they had not wanted reason, they woulde not haue saide, that they haue yeelded sufficient reason for their religion. and finally if they had not wanted wit, they woulde no haue vnderaken to accuse innocentes, themselues being guilty, nor would they haue compleyned of
woundes

wounds deepe and dangerous in their honors, being honored aboue their desert, nor would they haue called the King *Sweete Soueraigne*, or once mentioned *Souereinty*, considering that they ouer throw the kings Souereinty, and make him the popes subiect by their doctrine. but yet that passeth all the rest of their fooleries, that not being able to cleare themselves nor hauing spoken one worde in defence of their sacrificing preefts, and Iebusites; now in the conclusion of their request, they I speak for them also. for masse preefts, I say which contriued the kings destruction, by the practise of *Clerck*, and *Waison*, and lately absolved Percy, Caresby, Tressam, and their complices, which went about to blowe vp the King, Que ene, Prince, and high Courte of Parliament with gunpowder, to massacre true Christians, to alter lawes and to ouer throw the state.

Chap. 21.

The insufficiency and foolery of the submission promised by lay papists to the king, is examined and refuted.



Here is no chapter, nor almost clause of this petition of lay papists, whereto we may not take iust exception. But yet if we doe put them all together and compare them with the 7. Chapter wherein they offer to be bound for the King and his Kingdome, and to tender a submission to his maiesty, for his satisfaction; this will passe all the rest in foolery and absurdity. listen therefore, I pray you and hear what they say for their masse preefts, and how they secure the kings person and Crowne from the trechery of their shauen Crowned treche rous masse preefts.

Chap.

Chap. 7.

The forme of the Catholikes submission.

^a Abate nine
thousand.

^a You are ex-
treamly un-
gratefull, that
suffer not our
late grations
Queen to rest,
that alwayes
favoured you
to her owne
hurt.



IF we may be permitted to enioy some quiet, graue, and vertuous Clergie men for the comfort of our soules, we doubt not but to giue your Maiesty a far greater security for the few hundreds of our Priesttes, then was giuen for the many thousands of Queen Mariës Priestts, and Prelates in the late queen Elizabeths dayes, against whome, albeit aboue ^(a) ten thousand of them, did abandon their Ecclesiasticall Liuiings, rather then they would conform themselves to the times ^(e) specially the ^(b) holy Senate of Bishops no one excepted yet in the time of the said Queen, for the space of thirty years extreame and restlesse ^a persecution, no capitall lawes were made or executed, And in the ^(c) booke intituled *Execution for treason and not for Religion*, composed and set forth by the late L. Burleigh then high Treasurer of England, on whom for his great wisdom and policy, the reuening of the Commonwealth of this Realme (vnder the Queen principally depended) Anno. 1583. and Anno Regni Eliz. 26. it is in expresse words set down what fauour these Priesttes found, in tearmes as followeth. And though there are many subiects known in the Realm that differ in some opinions of Religion from the Church of England, and yet doe also not forbear to profess the same; yet in that they all profess loyalty and obedience to her Maiesty, and offer readily in her defence to oppugne and resist any forraigne force though it should come or be procured from the Pope himselfe, ^(d) none of these sort are for their contrary opinions in Religion persecuted, or charged with any crimes or paines of treason, nor yet willingly searched in their consciences for their contrary opinions that fauour not of treason. After which Narration, he reckoneth vp great numbers, as ^(e) D. Heath, Archbishop of Yorke, B. Poole. B. Tunstall, B. White, B. Orlethorpe, B. Thurlby, B. Watson, B. Turberville. none of all these were pressed with any capitall paine, though they maintained the Popes authority, against the lawes

The lay Catholikes submission.
^(a) 10000.
Clergy men left their liuiings, rather then they would leaue their religion.
^(b) All Queen Mary Bishops forsooke their Prelatures, rather then they would forsake their chiefe Pastor.
^(c) The booke intituled *execution for treason*, and not for religion, made by the late Lord Burleigh.

^(d) None of Q. Mariës priestts or Prelates persecuted for religion.
^(e) D. Heath, Archbishop of Yorke.

of

(a) Abbot
Fecnam.
(b) None of
all these he'd
or punished
as traytors,
though they
maintayned
the Popes au-
thority a-
gainst the
lawes of the
Realme.

of the Realme: he recounteth (a) one Abbot and di-
uers Deanes, whome he commendeth for learning,
modesty and knowledge, and concludeth that none
(b) of these, nor yet diuers others of the like morall,
and indifferent carriage, were euer called to any capi-
tall, or bloudy question vpon matter of Religion; nor
were not deprived of any of their goods, or proper
liabilities: of the like indulgence and lenity mention
is made in the same booke, vied towards the layety in
wonderfull pleasing words as followeth.

There are great numbers of others being lay men
and of good possessions in Lands, and men of credit
in their countries, that do enioy their estates, though
they houlde contrary opinions in Religion for the
Popes authority, and yet none of them haue been sought hitherto to
be impeached in any point or quarrell of treason, or losse of life, mem-
ber, or inheritance: So that it may plainly appeare, it is not, nor hath
not been for contrary opinions in Religion; or for the Popes authori-
ty alone (as the Aduersaries do boldly and falslie publish) that euery
person hath suffered death since her Maiesties Raigney: yet some of this
sort are well knowne to hold opinion, that the Pope ought by autho-
rity of Gods word, to bee supreme and onely head of the Catholike

(c) To deny
the Queen to
be supreme
gouerneſſe
ouer Ecclesi-
asticall persons
not perſe-
cuted with
charge of trea-
ſon.

Church throughout the whole world, and that the
Queenes Maieſty ought not to be (c) gouerneſſe ouer
any her ſubiects in her Realmes, being persons Ec-
cleſiaſticalk: yet for none of these points hath any per-
ſon been perſecuted with the charge of treason or in
danger of life.

If then this were the caſe of Queen Marijs priſts,
and other quiet and ſatiſfiable ſubiectes in the late ¹ The caſe is
Queens dayes, we hope that our Priſts (being aſwell ² unlike, they ne-
qualified in all reſpects to our Princes good liking & ³ her turned Ita-
ſatiſfaction, as they were; both for quiet behauiour, ⁴ ſenated diuels,
ciuill life, and ſincere affection to your Maieſties ſer- ⁵ nor held intel-
uice) may for our comfort obtaine aſmuch grace now, as they ⁶ did licence with
then, without any ſuch aſſurance as our Priſtes ſhall put in. And to ⁷ ſorrain enemies
make; the caſe yet more cleare and vncontrouleable; we adde further, ⁸ Your Priſts
that ſince (d) no Religion euer did or could conſiſte ⁹ are no Paſtors,
without ¹⁰ Priſts, Paſtors, and men to whom the diſ- ¹¹ neither had the
poſition of diuine miſteries did belong, we hope that ¹² ancient chriſti-
our deſire to haue the benefite of ſuch Clergie men, ¹³ an Church any
as may ſtand with the ſafety of our Prince and coun- ¹⁴ ſuch ſacrificing
try, is conformable to reaſon, as commaunded by the ¹⁵ ſeruen, and
rules of conſcience, charity, and Chriſtianity. ¹⁶ greaſe Maſſe=
And priſts.

(d) No relig-
ion can conſiſt
without
Priſts and
Paſtors.

*^a None but
plain ideotes
will make this
offer.*

And that it may be more apparent to the world, that this our lowly Christian desire, and humble demand, shall not any wayes be preiudiciall to your Maiesties Royall person or estate, we offer to answer person for person, and life for life, for every such Priest^(a) as we shall make election of and be permitted to haue in our severall houses, for their fidelity to your Maiesty and to the state; by which meanes your Maiesty may be assured both of our number, and carriage of all such Priestes as shall remaine within the Realme, for whome (it is not credible) that we would so deeply ingage our selues without full knowledge of their dispositions: their being here by this meanes shall be publike, the places of their abode certain, their conuersation and carriage subiect to the eyes of the Bishoppes, Ministers, and Iustices of peace in euery prouince and place where they shall liue: by which occasion, there may probably arise a kind of vertuous, and not altogether vnprofitable emulation between our Priestes and your Ministers, who shall exceede and excell the other in vertuous liuing, and exemplarity of life, and other acts and exercises of piety and deuotion, which must needs turne to the edification of the people, and extirpation of vice; and we shall be so much the more circumspect and carefull of the comportments of our said Priestes, as our estate and security doth more directly depend vpon their honesties & fidelities.

^(a) The Catholikes offer for their Priestes.

*^a But such as
are inuested
by the Pope in
the right of any
croune, are
not taken for
pretenders.*

*^b As you haue
done hitherto
declaring the
kings secrets to
forraign eni-
mies; and as
the Masse
priests did in
Percies treas-
ure. ^c The Pope can
dispense vnto
both, as they
beleeue.*

To conclude, we do and euer will (*Redoubted Prince*) acknowledge your Maiesty our lawfull King and Soueraign Lord, and will ^(b) defend and maintain your Maiesties Heirs and your Successors possession, right, and Title, with life and liuelyhoode against all ^a pretendants to the contrary.

^(b) Catholikes opposition against all pretend-
ers.

Furthermore, we will ^(c) reueale, and to our powers withstand and preuent any conspiracy, or intended treason against the person of your Maiesty, your Heyrs and Successors, and we will to our power defend your Realmes and Dominions against all inuasions, or forraigne enemies, vpon what pretence soeuer.

^(c) Their proffer to reueale & withstand all treasonable attempts.

We do, and will acknowledge due vnto your Maiesty from vs, whatsoever is due for a subiect vnto his Prince and Soueraigne, either by the law of nature, or by the word of God, or hath beene vsed by any Catholike subiect towards your Highnes Catholike Progenitors; and this we will perform by protestati-
^a The Pope can, ^d oath, or in such other manner, as shall seem best to your Maiesty.

^(d) The catholikes oath, and protestation.

And this same oath and protestation, our Priestes

so permitted, shall take before they be admitted into our houses, or otherwise they shall not haue reliefe of vs.

In this sort (we doubt not) but that your Maiesty may both in honour and security, take protection of our persons, mitigate our former afflictions, and be assured of our future loyalties, loues, and affections, if you but please to take the view (which your maiesty may do in this our Apologie) of the rules of our Doctrine and Religion, in those cases of the experience of our former actions, and of the absolute complete for me of this our submission and allegiance: which

Bands as they are most voluntary on our parts, so are they far (a) more honorable, profitable, and durable for your Highnes security, then all the lawes and rigours in the world.

And to say the trueth, what greater glory or triumph can so magnanimous a Monarch as your Maiesty is, haue in this world, then to see and behould to many thousands of your faithfull Citizens and sub-

jects, manumitted from seruitude, resuscitated (as it were) from their sepulchers, recalled from banishment, deliuered from prisons, rendered to their wiues and children, and restored to their pristine honours, and honest reputations, by your Maiesties onely peerles Clemencie and benignity; and to march before your triumphall chariot, with all insignes of liberty, loue, freedom, ioy, and estimation of whose affections your Maiesty can be no lesse assured, then a mercifull Father of dutifull children. *Quos genuit in visceribus charitatis & pietatis sue:* whom he hath begotten in the bowels of his charity and piety.

And if that renowned Roman was wont to say, that he had rather (b) saue the life of one Citizen, then ouercome a whole campe of his enemies, what now shall your Maiesty gain in giuing life and liberty to so many thousands (who are sicke of the late Queens euill) whom no phisick can cure, but the sacred hands of our anoynted King, and are like to the

(c) Sicilians, whom none but Cicero, or the (d) Grecians whom none but *Flaminius* could deliuer from the heavy yoke, and insupportable seruitude, which the Pretors and Princes their predecessors had imposed vpon them.

We are but halfe men, if men at all, whom in these later dayes and times no man durst defend, countenance, conuette with, or imploy, and (as your Maiesty hath well sayd) we are in deed but halfe subjects, not that our bodies, minds, wills, wittes, vnderstandings, senses, memories, iudgements, intentions; or our breaths, bloods, or

But what if they break their oaths: then are they perjured, and the state without remedy. What goodly satisfaction is this?

The se rules declare you to be the Popes flauer, and the kings enemies. Or rather absurd, and full of foolish complements.

I hope many daourins will not subscribe this absurd and disleall petition.

A pore triumph be is like to receive by these mens seruices. Persie meant to send him with fire & gunpowder to heauen.

Graeci semper mendaces so are these fellows in the tales of greeks and Sicilians, and of their legends.

1 Is the pope a
terrene creature
if he be haue
can you say,
that you are not
devoted to his
supreme ser-
uice?

2 Hither to then
you are not
come to be sub-
iects.

3 Not one true
papist may
serue the king,
if the Pope ex-
communicate
him. But to
omit this case,
if papists can
raise vp armies
so easily in En-
gland, it is time
to looke to
them. Let vs
remember
Perfies late
treason.

4 You must be
founded in
another mould
then popery, if
you will be-
come true

Englishmen. 5 Will you leane to serue Saints, images, and the pope? you may not without
renouncing popery. 6 This is a prophane speech, and repugnant to the words of scripture. Far-
ther it cannot well stand with the words of decretales.

liues are deuoted, or deuoted to the supreme honour or seruice of
any terrene creature, other then your Maiesty only
but that the (a) better halfe of our liuings, goods, friends, and fortunes, wherewith we should be the
better able, and haue greater courage to serue your
Maiesty, are taken from vs, and yet your Maiesties
coffers little the better therefore.

Our desire then is (most gracious Prince) to be-
come your Maiesties whole subjects, & your Maiesty may so make vs
in the twinkling of your eye, or stamp of your foote, wherewith you
are able to raise vp more armies, then euer Pompey the great could
doe (from whom the metaphor is borrowed) in all his pompe and pre-
sumptuous pride.

Vouchsafe then (*Dread Soueraigne*) to make vs as
others your subjects are of all professions, intire and
absolute & Englishmen; for nothing (by Gods holy
assistance) can or euer shall deuide vs from our sub-
iection and dutifull affection to your Maiesty, but
death which is *ultima linea rerum*, the last period of
all things: for all other deuisions we renounce, from all other seruices
we disclaime, but that onely which is due to God in the supernatur-
all course of our saluation, which being gouerned by secret influen-
ces, and supernaturall concurrences of his grace, we alot to God with-
out disparagement to your Maiesty, assuring our selues that your Ma-
iesty (so conuerfant in all good writers, and perfect Theologie) is well
assured, that there is no diuision so honorable for a Prince, as that
which was attributed long sithence to *Cæsar*, and now is not impro-
perly applied to your Maiesty.

*Iupiter in cælis, Cæsar regit omnia terra
Diuisum imperium cum loue Cæsar habet.*

Whiles this Apologie or Petition was a printing, there came to
my hands the copie of a Letter written by the late banished Priests, to
the Lordes of his Maiesties most honourable priuie Councell; which
for the coherence of the argument, I thought good to annexe here-
unto.

(a) In what
lenie the Ca-
tholikes may
be called halfe
subjects.

The conclusi-
on, with an
Apostrophe
to his maiesty

The examination of the 7. chapter.

TH E matter handled in this chap. is of more consequence then all the rest. For therein they craue an immunity or toleration for their massing Preestes, to which no man, that is truly religious can be enduced to yeelde, although he could be content to yeeld any lawful fauor to the rest. For albeit seduced souls ar to be pitied, and may percase be reclaimed from their haggard popish superstition; yet no mā hath reasō to tolerate seducers & grosse idolaters, especially when they depend vpon forreine enemies, and are gresed and marked for the popes slaues, & haue heeretofore been blotted both wiith trecherous doctrines, and treasonable practises. The treason first of *Wasson*, and *Clerke*, and lately of *Garner*, *Hall*, *Hamond* and others that consorted with *Percy* and his complices doth demonstrate this to be true. But yet no parte of the petition is more loosely or foolishly handled. For first in this conclusion they inuolue a request for their masseprests, hauing spoken nothing of them before which is al one, as if they should conclude without premisses.

Secondly they require *some quiet, graue, and vertuous clergy men for the comfort of their souls*. But this is spoken against the pollshorne Preestes of *Antichrist*. For they are not quiet, but turbulent and seditious, they are not graue, but light & giddy headed, ready to runne vp the gallows for the Popes seruice. They are not vertuous, but base, filthy and lecherous fellowes. and this is proued by diuers particulars. Finally the confort of Christian mens soules consisteth not in faculties, indulgences, popish absolutions and such antichristian trash as they bring, but in *Christis* sweete promises, and in apostolike doctrine, and comfortable wordes of true preachers

and to such if they would open their eares, they should haue both quiet, graue & vertuous clergy men, and true and godly pastors also.

Thirdly they tel vs, what fauours were doon to *Queen Maryes* Preefts, and other lay men affected to popery, especially in the beginning of *Queen Elizabeths* reign. But they could not do vs a greater fauor, or theselues greter dishonor, the to mention these matters. For first they testify against themselues *Queen Elizabeths* greate Clemency, that spared the, who had dealt so rigorously her self & others, & did not proceed against the papists, before they began to practise & attempt against her. *Secondly* wee see heerin, that al fauor doon to papists is lost, as bestowed vpon vngratful persons, & enemies irreconcilable. We may deal mereifully with the, & giue the life, that otherwise wold perish. But if they haue oncethe sword in their hands, they satisfy the selues with nothing but the death and destruction of such, as professe the truth. But to let this passe, little doth the exaple of *Queene Maryes* preefts relieue the. For they were made preefts at home, these by forreine enemies. they acknowledged the princes supreme authority, these defend the authority of the Pope. They depēded on the princes grace & fauor: these depēd on the popes grace, & withal their forces defend his authority they offēded of ignorance not knowing the truth, these of malice rūning out of their cōuntry, and oppugning a truth once known. They professed a playue kind of popery, and were not factiously disposed. these are factious companions, and professe a more desperate kinde of doctrine newly forged in the conuēicle of *Trent*. *Finally* they acknowledged the *Queens* mercy: these bark at her being dead, & neuer ceased to work against her being aliue. For prooffe of the conformity of their petition to reason, they adde in the fourth place, that no religion did or could euer consist without preefts and pastors. But what is that to these preefts of Baal, that ar no true Preefts succeeding the Apostles in teaching & administering sacramēts according to christis institution, but idolatrous sacrificers ordeined by Antichrist

to offer for quick & dead; again what is that to these murderers bloudsuckers, that are no pastors, but rather gunpowder traitors, shepbiters, and destroyers of Christ his flock? Lastly if they seek for true pastors indeede, why do they forsake the bishops and preests of the Church of *England*, which indeed haue both the calling, and exequute the function of true Bishops and pastors, and runne after these wolues, murderers and deuourers of Christ s sheepe?

Fiftly they offer *to answere person for person, and life for life* for the fidelity of their preests to his maiesty, and the *State*. But what if the preests absolue traitors, and perswade them to rebellion? where shall the state seecke either for the parties or sureties? And what shall it auaille to sue the bonds? Agayne what a ridiculous conceite is this to thinke that the bonds of euery two or three base companions will be sufficient to secure either the life of so greate a king, or the peace and state of so greate a kingdome against men already found perfidious? Thirdly it will be a question, whether if such a matter were to be performed, euery pild crowned preest could procure such hostages and bondes as are offered. it may be some good old Ladyes and recusant Cuckowes would offer any bond for their darlings. But the wiser sort, I thinke, would neuer put their liues in hazard vpon the massepreests promises, who if the pope command them to doe an exployt for their holy mother the mother of fornications, regard neither promise, nor oath.

Finally it may be a question, whether any such bonds are good in lawe, and percase these good fellows knowing them to be nought, are the bolder to offer them, thinking to gull the worlde with their greate offers.

Fiftly comming to the poynt of their pretended submission they playnely refuse to submitte themselues offering rather articles of a capitulation betwixt the King and them, then any forme of true subiection or submission, for firste they say, *they will acknowledge his maiesty to bee their lawfull King and souerein Lord, and will defend his ma-*

iesties heires and successors righte. And for this his maiesty is much beholding to them. But we must vnderstand, howe this offer is made vpon condition, if they may haue their masse and their Masse preests. if they may not haue their requests, then they neither submit themselves, nor offer any thing. Further they acknowledge more then by the doctrine of popery they can make good. For by the chapter *vnam sanctam. exiv. de maior. & obed.* all kings are declared to be subiect to the pope. They do also deny the kings authority in Ecclesiasticall causes, and offer many prejudices to the Kings righte, both ouer the Clergy and others, and acknowledge him no further to be their lawfull king, then it shall please the Pope, who hath power to excommunicate him and depose him, as they say. *Lastly* where they speake of the Kings successors right, they forget to mention the kings righte. But what should wee stand vpon future coniectures, when the treasons of Watson, Clerk, Garnet, Hamond and the rest haue plainly declared them to bee the kings enemies?

Secondly they promise to *reueale, and to heire powers to withstand and preuent any conspiracy, or treason agaynst the King and his heires, and to defend the realm agaynst forrein inuasions.* But miserable were the King and state, if they shold depend vpon their reuelations, and withstandings of treasonable attempts and inuasions, that are sworne to the pope & depend vpon forrein enemies. Former practises and experience sheweth, that their words and promises are but snares to catch such as trust them. of late they smothered the treason of Percy and Catesby as much as they could, & soughte by all meanes to haue their country let on a flame. They acknowledge to his maiesty, *what is due by the word of god, or hath been vsed by any of their sect.* but of the word of god they make the Pope supreme iudge, and vse to deny obedience to Kings excommunicate by him, nay to Kings not excommunicate, in ecclesiasticall causes, what they meane to performe it appeareth by Watsons and Percies treasons.

Lastly

Lastly they say they will performe this, by *protestation, or oath*, and offer the like for their preestes. But what are oathes and promises, when they say the pope can dispense with oathes, and teach that faith is not to bee performed to hereticks, in which rank these superstitious ministers of antichriste place all true Christians? Furthermore it may bee doubted whether these fellows can bring the stiffe necked massepreests to take these oaths. if they can, yet shal they neuer make them to keepe them, doth it not then appeare, that these conning fellows goe about to ensnare playne dealing men with their false othes and feigned protestations? the examples of *Iohn Hulse*, & of the professors of religion in *France* and *Flanders*, that haue bene often massacred, when they relied vpon the othes and promises of the Popes adherents doe assure vs of it, and Garnets treasons may bee a caueat for vs, Wherefor seeing these proud suppliants confesse themselves but halfe subiects, and are much lesse then halfe when the pope commandeth them, whose they are body and soule, & seeing they always cut away halfe the kings authority, and sometymes all, and endeouore to bring vpon his maiesty and his subiects, not only a false, idolatrous, hereticall and impious religion, but also a most greuous yoke of the popes tyrannicall gouernement, from which this land hath by the grace of god, and prowesse of his maiestyes noble ancessers been most happily freed and deliuered, and seeing they haue alledged nothing, which might eyther iustify their abusive & false religion, or cleare themselves from the common imputations of the disloyalty of the popes adherents, or assure the king and state against the trecherous plots and practises of ringed English sacrificers, lebusites, and other their associates euer suspected, & now lately plainly detected in *Percies* treason to be sworn slaues of Antichrist, & professed enemye to the king: I doubt not but his maiesty & the state will take a cours with these bold & importune petitioners, & assure the church and realme both against their corruptions in doctrine

doctrine, and attempts in the affaires of Policy, and that in the meane while as all Christians abhorre their antichristian doctrine and dangerous practises, so they will concurre in repressing and extinguishing the causes of them. This all christians ought to performe, and these especially, that haue eminent places both in church and common wealth. VVhat then should I need to exhort them, to performe that, which belongeth to their duty, as they doe well knowe, and which both god requireth, and all true christians expect at their handes?

Chap. 22.

*A censure vpon certain letters of the banished masse
preests, sent back to the lords of his maiest.
ies counsell anno 1604, and annexed
to the former petition.*

IT is an old saying, *all is lost, that is bestowed on men ungratefull*, and may well bee verified by the fact of certain massepreests, who hauing well deserved death if the lawes of the land had been executed against them; were graciously pardoned by his maiesty, & only exiled, for that the state could not otherwise be well secured against their plots and practises, and yet are so farre from rendering thanks for any fauour, that they expostulate with his maiesties counsell, as doing them wrong, and in effect protest, they will not submitte themselves to his maiesties order. Nay it is apparent that they resolved to return to continue their former treasons, as may be collected by the examinations of the actors in *Percies* treason and rebellion.

seruants and
wellwillers
were Clerke,
Watson and
Brook, execu-
ted not long
at Winchester
and Digbie,
Grant, Faux,
and others exe-
cuted in Pauls
Churchyard &
at Westmina-
ster, but neither
for their faith-
full service, nor
their affectio to
his Maiessty.

* This sheweth
that their con-
science accused
them of treche-
ry, & disloyalty
before.

* As if prisoners
might not be
disceall, and
trecherous.

* Most gentle,
if they be capa-
red with the
lawes of the
Spanish inqu-
sition, or the
popes cloudy
decretals.

¶ When you sold it to your enimies you made it deare both to them, and your
selues. ¶ This is the patience of Lombards, & not of saints. ¶ If this be your country, why did
you abandon it, & take your self to the service of Italians & Spaniards? For pure love they
& their consorts an. 1588. fought to cut their countreymens throats, and to bring their prince
and country into the hands of strangers, & for like causes fought Percy to blow up the parlia-
ment house. ¶ Having bin in Italy they shold know the penalty of banished men returning without
out pardon or licence. ¶ You shold have bin left at Tiburn post, & never have bin suffered to re-
turn to the pope & Cardinals. which you count pillers, but that you have encountred with mer-
ciful men. ¶ You saue none, destroy al, that receive not the beasts mark & your popish doctrine.
¶ Many of your seloues an. 1588. that came against their country ly in the boord of the sea, from
whence they send no libelling letters, your hap is better, your cause equal. ¶ As true as the Iu-
rish rebels, or as Watson, Clerke, & Brook, Percy, Catelby, Faux, Digby, & the rest of that
crew, that were so true papists, as the rest of these mass'ieists.

all of them haue bin euer most faithfull seruants & affectionate well-
willers of his Maiessty, and haue to shew vnder the great Seale of Eng-
land his Maiessties gracious generall pardon, by which they are resto-
red vnto the peace of his Maiessty, & place of true subiects: since which
time they haue committed nothing against his Maiessties quiet Crown
and dignity: as being euer since in captiuitie: and therefore in the rigor
& extremities of those lawes (which in their best sence & nature were
euer held, both extreame and rigorous) cannot be punished by any
form or course of law, with so seuer a correction, as *aqua & igne inter-*
dicti, to be deprived of the benefit of the common Ayr and elements of
our most naturall and dear country. Yet sithence it is your Lordships
pleasure we shold be transported, we are content (in signe of obed-
ience & cōformity to that we see is your order) for this time to forbear
the Realm for a while, & to absent our selues; reputing our selues now
withstanding, as men free from all danger or penalty of lawes and nei-
ther by this fact of banishment, nor by any other act of our necessarie
retourne into our country hereafter in worse estate, then your Lord-
ships found vs in the prison, when your Lordships warrant cam for the
carying vs out of the Realme. And so hoping your Honours will com-
ceiue of vs, as of men that haue the feare & grace of God before our
eyes, and the sincere loue of our Prince and country in our hearts, and
dutifull reuerence and respect to your Lordships in all actions: we
humbly beseech your honors, that if we happen for want of health, or
other helpes necessarie for our reliefe, to retourne hereafter into
the Realme, this banishment may not any waie aggravate our case, or
make vs les capable of fauor & grace, then we were the xxj. of Septem-
ber when your Lordships order came to remoue vs fro post to pillar,
from prison to exile: & so desiring God to enspire your lordships (vpon
whose resolutions depends the repose of the Realm, and the saluatiō
or perdition of many thousand soules) with his holy grace and assistēce
in all your most graue & waighty determinatiōs, in most humble & du-
tiful maner we take our leaue, fro the Seaside this 24. of Sept. 1604.

His Maiessties true and loyall subiects, and your honors most
humble seruants, The late banished Priests.

The censure.

THE Lords, no doubt, looked for thanks for their gentle and milde course taken with these masse-preefts. if they looked for none, yet his maiesty deserved at their hands both thanks and praises, that gaue them life, who had so well deserved death, and though he sent them out of *England*; yet did send them into no place but whether they had fled before voluntarily of themselves. But see the malicious disposition, I pray you, of this viperous generation. For thanks to the Lords they send reprofes and expostulations, & direct their letters to the lords, as thinking the king to be no king, nor worthy to be written vnto by such glorious creatures of antichrist, as they take themselves to be.

They suppose, that they haue written wisely & pithily. But of that me may the better esteem by these particulars. First they say *they haue suffred for christ his sake and the profession of the true catholike religion, which he plated with his precious blood.* But this is a grosse slander to the state, and to his maiesty principally, who is here charged with persecuting *Christ*, & the *true catholike religion*. Further the same is a most impudent and vntrue assertion. For neither did *Christ* plant nor water the masse, nor the worship of saints and images, nor the popes triple crown with his blood, nor is popery Catholike religion, nor did these fellows suffer for their superstitious & false opinions, vnlesse the same drew them into practise of treason, and made them to fetch their greasy ordination from forreign enemies, and to depend vpon them, and to ioyn with them in seeking to blow vp the state.

Secondly they pretend to haue been *deprived of all worldly comforts & commodities*. But the author of the quodlibets saith no, and the world knoweth, how they haue domineered in the places of their residence, and liued with all plenty, ease and contentment in prison. Gerard and Garnet are sat

and well liking, and neuer did men enioy more worldly delightes.

3. They cal the *sentence of exile hard and heavy*. But in *Spain* and *Italy* our brethren would thank god for such a fauoure. so woulde they also, considering they haue deserued death, but that they are gracelesse and vnhankfull.

4. They blush not to affirm *that they haue the honor and safety of their prince in recommendation*, when their doctrine maketh their prince and country subiect to the pope and his censures, and their practises tend to bring in strangers, and to dishonor and ouerthrow both prince and state, as before is declared, and as appeared by Percies treason.

5. They say *theire banishment is an undeserued penalty*. But the lawes of *England* say they deserued death: and their treasons prooue it. are not then fauors well bestowed on these treacherous and murmuring fellowes?

6. They alledge the words of saynt Peter, *Nemo vestrum patietur ut fur, ut latro, aut maleficus, aut alienorum appetitor, si autē ut Christianus &c.* But they are no followers of S. Peter, or of his doctrine, suffering for trecherous combinations with forreine enemies, and domesticall Gunpowder men, and hauing long railed againste the state, and sought the spoile thereof, diuers of the deuiding bishopricks and benefices in *England* in conceipte, and being inducted into them at *Tiburn* or *Wisbich*, and none of them suffering for any poynte of Christian faith.

7. They tell vs of the diuers qualities of the Massepreestes banished. But what is that to the purpose, seeing none wold reuounce intelligences with forreigne enemyes, nor acknowledge the kings supreme authority? Further they cannot prooue, that they haue any good qualities, being so farre engaged in Percies conspiracy, and other practises.

8. They signify, that they purpose agayn to return into their country. But how agreeth this with their former protestation of suffering with patience and humility? agayn why shold they

they intrude themselves, where no man sendeth for the? why should they thrust themselves in among true pastors, being ordained by Antichrist to sacrifice for quick & dead? & why should wolvcs be suffered to entre within *Christs* fold, hereticks among Christians, trecherous companions among the kings loyall subiects?

9. They pray their honors to conceive of them, as of men, that have the fear and grace of god before their eyes, and the sincere love of their prince and country in their hearts. But their doctrines, actions and practises doe utterly remoove this conceit both out of the minds of the councell & of others. Som partculers of their dooings we have touched before, the treason of Catesby and Percy toucheth them at the very hart.

Finally they call them selves *his maiesties true and loyall subiects*. But how true, it appeared first in the practises of Clerke and Watson, hanged at *Winchester* not long since, and next in the attempt of Percy and his complices, diuers of the being absolued and resolved by massepreests in their wicked purposes, and generally in the doctrine of massepreests against the authority of Kings before mentioned, and in their combinations and intelligences with the pope & other traytors and forreine enemies, as *Parsons*, and the popish cardinals and such like. What then remaineth, but that such as finde them selves agreed with the sentence of banishment, should haue the sentence of the law, and that such as loue the Pope and Italy better then the King and their owne country, should be forced to liue with their holy father in their *Italian Babylon*? god grant that neither Prince nor country receiue harme by their return, or by any of their associates or companions. Amen.

V 2

FINIS.



The contentes of euery chapter of the Book precedent.

Chap. 1. **T**HE resolution of the petition apologeticall of the
lay papists, together with a som of the answer made
vnto it.

Chap. 2. That the toleration of any false, hereticall or idola-
trous religion, is repugnant to reasons of religion, and holy scrip-
ture.

Chap. 3. That conniueance and toleration of false religion and
heresie, and of the professors thereof, is reprobated by the authority
both of ancient fathers of the church, and of annient christian
Princes.

Chap. 4. That to admit the exercise of false religions formerly
forbidden, is contrary both to christian policy and reason.

Chap. 5. That toleration of diuers religions is contrary to the
doctrine and practise of papists.

Chap. 6. That popery is a false and erroneous religion.

Chap. 7. That popish religion is heathenish and idolatrous.

Chap. 8. That popery is a religion composed of old and new he-
resies.

Chap. 9. That popish religion is new, and not, as the papists call it,
the old religion.

Chap. 10. That popery is a religion impious and blasphemous.

Chap. 11. That toleration of popery is contrary to reasons of
state.

Chap. 12. That popish religion is enemy to kings.

Chap. 13. That the same is burthensome to christians.

Chap. 14. That the petition of such, as desire a toleration of pope-
ry, is void of reason.

chap:

Chap. 15. That the same is repugnant to grounds of religion, and policy practised by papists themselves.

Chap. 16. An answer to the title of the petition of lay papists, and the preface of John Lecey.

Chap. 17. An answer to the two first chapters of the petition concerning causes both of the petitioners long silence, and of their breach of silence.

Chap. 18. Of the quality, number, and forces of English papists, and of their assurance, and resolution which they pretend in their religion.

Chap. 19. The examination of lay papists fidelity, of which they endeavour to make prooffe in the fifth chapter of their petition.

Chap. 20. An answer to the petitioners calumnies against the professors of the Gospell, set downe in the 6. chapter of their popish apologetical petition.

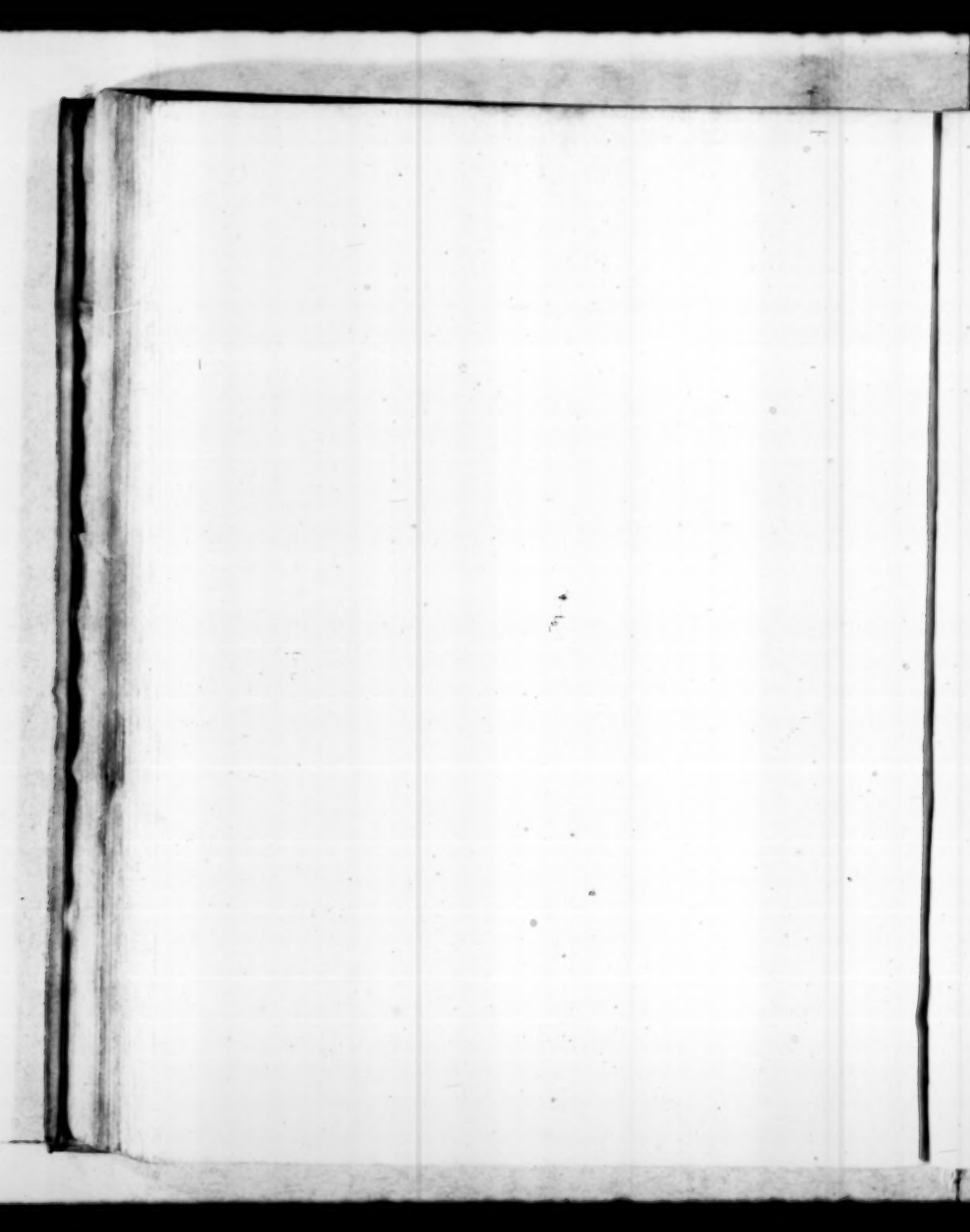
Chap. 21. The insufficiency and foolery of the submission promised by lay papists for themselves, and their priests is examined.

Chap. 22. A censure upon certain letters of the banished Massepreests, sent backe to the Lords of his Maiesties counsell, anno 1604. and annexed to the former petition.



Escapes correct thus.

Pag. 8. line 18. reader: the apostle 2. corinth. 6. p. 14 l. vi. *vlli*
magistrati. p. 26. lin. 28. *Hierem.* 2. p. 31. l. 23. Basilidians: l.
25. exorcizations. p. 34. l. 5. with the priscillianists. p. 48. l. 7.
and ignorant people. p. ead. l. antequat. thre principal. p. 60
l. 9. whereas I doe not suppose. p. 62. l. 6. if the parliament-
house. p. 73. lin. 26. are matters. p. ead. l. or so mutinously. p.
74. l. 26. but rather seek. p. 76. l. 12. dangerous designs p. 91.
l. 22. nombres of papists. p. 94. l. 15. fourthly they mention.
p. 95. l. 21. for their resolution. p. 99. l. 33. Helas pore soules.
Literall faults and transpositions of titles pardon.



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